

THE  
SAINTS HOPE,  
AND  
INFALLIBLENES  
T H E R E O F.

OR  
Two Sermons preached before the  
English Companie at *Middelb.*  
about the moneth of  
October, 1608.

Written by Mr. *Iohne Forbes*, at the  
*earnest request of the hearers*, and now  
published by them for the generall in-  
struction and comfort of all Gods chil-  
dren.



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To his deare and welbe-  
loved in the Lord, the faithfull En-  
glish Companie at *Middelburrough*,  
increase of wisdom and grace from  
God the Father of our Lord Iesus Christ  
be multiplied.

**Y**Our earnest request in the Lord (most  
heartely beloved in him) was, that  
I would put in writte to you these  
first Sermons, which, at the will of  
God, I preached amongst you. I confesse  
that I am obliged to you all, in all duties of  
love, because of the abundance of your love  
to me, or rather to the Lord Iesus. Therefore,  
although the conscience of my weaknes & in-  
firmities did ever, till this houre, hold me back  
from writing or presētting in writte any of my  
weake labours to the use of any. yet, I could  
not resist your lawfull & earnest desire in this  
particular; praying God to direct it to his glo-  
rie & your comfort. Receive the first two  
conceaved in substance as I deliuered them,  
but enlarged according to the speciall conso-  
lations, which is pleased the Lord to minister  
unto my owne heart out of this Scripture, in  
time of my most heauie sickness, when I was  
dayly in hope to goe out of this body to dwell  
with the Lord. If yee finde any comfort in  
them, give all the glory to him who is able by

the mouth of Babes and Sucklings, to make  
perfect his prayse. And not staying as Babes  
upon the use of this milke, goe on in strength  
by the solide comfort of that strong meate,  
which yee have abundantly in the Lords  
great mercie dayly ministred unto you, by  
the painfull labours and faithfull watch-  
fulnes of your louing and learned Pastour,  
whom the Lord hath taught to be a Scribe in  
his kingdome, a faithfull and wise steward  
to give his children their portion of meate in  
season, at whose mouth receiving that sincere  
milke of the word, ye shall doubles grow up  
to be a spirituall house & an holy Priesthood  
to God by Iesus Christ our Lord, whose spe-  
cial blessing I pray for to his worke amongst  
you, that you to your Pastour, and he to you,  
may be a ioy, a glorie, and a crowne of reioy-  
sing in the presence of the Lord Iesus Christ  
at his comming, whose grace, mercie and  
peace be with you all. Amen.

Yours in the Lord

M. I. F.

1. Epist. of Peter Cap. 1. verse 3.

*Blessed be the God and Father of our Lord  
Jesus Christ, who according to his abun-  
dant mercie, hath begotten vs againe vn-  
to a lively hope, by the resurrection of Is-  
sus from the dead.*



**I**s most true which  
the Apostle saith to the  
Corinths, that *if in this* 1. Cor. 15.  
*life only wee haue hope in* 19.

*Christ, wee are of all men  
the most miserable.* For in

all outward things con-  
cerning this present life, the wicked, for  
the most part, are in much better case  
then the godly; who dayly bearing the  
crosse, through many tribulations and af-  
flictions, do enter in the kingdome of hea-  
ven. This being a thing necessarie, that  
whosoever shall reigne with Christ, must  
first suffer with him. For there is no other  
way whereby the members can enter into  
glorie, but the same by which the Prince  
of saluation was consecrate. Herefore it is  
that the Apostle in this Epistle, being to ex-  
hort the Saints to constancie in holines &  
patient bearing of all afflictions, doth lay  
the foundation of his doctrine, and pre-  
pare the way to this Exhortation, by set-  
ting before their eyes the hope of eternall  
life in Heauen with God: \* Knowing that  
in this life there is nothing, no nor the very

Rom. 8. 17.  
2. Tim. 2. 12.

The fight  
of things  
invisibile  
sustaine  
the Saints  
in this life.



**6** *The causes of the Saints hope,*  
 inward beginnings of grace, and sense of  
 the goodnes and bountifulnes of God, &  
 of the peace & ioy spirituall, that is able to  
 vpholde the Saints in suffering for Christ,  
 if they had no esperance of greater and  
 more excellent things after this life in the  
 world to come. Therefore it is that in the  
 Scriptures the spirit leadeth the Saints al-  
 wayes to the sight of the glory that is to be  
 manifested, to the Price of their high cal-  
 ling in Iesus, and to the recompence of re-  
 ward laid vp for the in the heauens: know-  
 ing that the dayly bearing about of the  
 dying of our Lord in our bodies, and in the  
 dayly decay of the outward man, wee were  
 not able to endure without fainting, if we  
 did not cast our eyes vpon things invisible  
 and eternall, and not vpon things visible  
 which perish. It was the sight of the glory  
 of God, and of Iesus at the right hand of  
 God that made *Stephan* to endure stoning  
 to death: It was the sight of him who is in-  
 visible, and of the recompence of reward  
 which made *Moses* to despise the wrath of  
*Pharao*, & to esteeme the reproach of Christ  
 greater riches then the treasures of *Ægypt*.  
 The thing which did susteine *Iob* in his  
 greatest miseries, was the hope and assu-  
 rance he had that he should see God in his  
 flesh, although that after his skin, wormes  
 should destroy his body: even that he him-  
 selfe should see him, & that his eyes should  
 beholde him & none other for him. Christ  
 Iesus our Lord himselfe endured the  
 crosse

2. Cor. 4. 10  
 &c.

Act. 7. 55.

Heb. 11. 24

Iob. 19. 26.

Heb. 12. 2.

and infalliblenes thereof.

7

croſſe and deſpiſed the ſhame, for the ioy which was laid before him. According to which examples we muſt alſo indeavour to holde the eyes of our minde fixed vpon Ieſus the authour and finiſher of our faith, where he ſitteth at the right hande of the Father crowned with glory and honour; waiting ſtil for our bleſſed hope, which alſo the very Creature waiteth for, and in waiting groweth and laboureth in paine, because it alſo is ſubdued vnder hope, that it alſo ſhalbe delivered from the bondage of corruption in that day. This is the cauſe wherefore the Apoſtle *Peter* in this place doth ſpeake ſo much of this hope: even that, as he himſelfe exhorteth vs, wee may gird vp the loynes of our mindes and bee ſober, and truſt perfectly, or to the ende in the grace which is brought to vs in the reuelation of Ieſus Chriſt, putting on, as the Apoſtle *Paul* exhorteth vs, the hope of ſalvation for our helmet.

Rom. 8. 19

1. Theſ. 5. 8.

In ſetting downe this hope, the Spirit of God for our further comfort and the more ſtrong inforcing of the exhortation builded thereupon, doth meeete the chiefe tentations which may aſſault our weakenes in the troubles which accompanie the profeſſion of the truth: of which three are touched in the word which we haue read. The one concerneth Life it ſelfe: the other the Qualitie and Condition of that life: the laſt the Certaintie and Assurance of it. So firſt becauſe the Apoſtle did knowe howe



8 *The causes of the Saints hope,*

hard and difficill a thing it is to perswade man to forsake this present world, the life, the glory, the riches, the reast & pleasures of it, except hee have esperance of an other world, life, glory, riches & pleasure. Therefore doth hee first set downe the exceeding mercie and goodnes of God in begetting vs to the hope of life in the heavens. Secondly, in respect the naked hope of an other life is not sufficient to perswade vs to forsake this life, nor to minister solide ioy in suffering for it, except we know that this life for which we hope, be much more excellent and precious. Therefore in the second place the Apostle describeth the excellencie of this life hoped for. Thirdly, seeing for the solide consolation, of the Saints, it is required that not only they have hope of life and knowe the excellencie of it, but also that they bee sure not to be frustrat nor disappointed of their hope. Therefore in the third place hee declareth the certaintie & infalliblenes of this hope. In these three points consists the substance of the worde which wee have read: whereof wee are now to speake, as the Lord shal assist by his grace.

Gods benefits never to be remembered without thankfulness.

But first of all before we enter to speake of these three, we must consider the maner which the Apostle vseth in propounding of them, which is by way of thanksgiving. To teach vs in what maner wee should speak of the blessings of God, whose goodnes to vs should never be remebred without



*and infalliblenes thereof.*

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out thanksgiuing to him. Hee chooseth vs: he predestinath vs: he calleth vs, saith the Apostle, to the praise of the glory of his grace. Therefore when ever it pleaseth him to bestow vpon vs the fruits of his love, and free grace in Iesus Christ: wee should alwaies receiue them, thinke and speake of them, so as our God receive of vs the thing for which hee giveth them, that is the prayse of his glorious grace, wherewith he doth abound towards vs in all spirituall blessings in Iesus Christ. There is a great difference betwixt the maner of speech of those who speake vpon a bare and naked knowledge of the blessings of God, and of those who speake from the sense & feeling of them, as having tasted themselves of the goodnes and bountifulnes of God in these blessings towards thē in Christ. The speech of the one as it is without feeling, so is it feeble and without force: they can speake of his goodnes and not give him glorie: whereas the other are forced by their feeling to glorifie God because he is good, his love in their hearts constraining them, as saith the Apostle. This is the cause why the Saints in Gods word have made so many songs of praise and thanksgiuing to God: so sweete is the sense of his mercie, and so deepe was the insight they had of it towards thē selves, that they have provoked all the creatures to praise him, because hee is good, and his mercie endureth for ever: as though themselves alone were not sufficient

Ephes. 1. 6.

2. Cor. 5. 14.

10 *The causes of the Saints hope,*

cient to speake of the praise of his grace towards them, yea the helpe of al creatures being too too small in their iudgement to make the worthely to render him the glorie of his goodnes to them alone: & knowing that their tongues and lips were not able condignely to thanke him, they haue called on their soules and all that is within them to prayse his holy name. This serueth for a tryal to vs to examine ourselues in what sort wee possesse the knowledge of the grace of God towards man in Christ. Surely, it is to be feared that there is small sense & lively feeling of it within vs, when thankfulness doth not outwardly abound in our speeches and actions. And hereby may we iustly esteeme this age, although it abound in knowledge, yet to haue small feeling of the things knowen, seing the affections of men are so slenderly touched with the loue of God and his goodnes, neither heart nor tongue being prepared to proclayme his prayse. The Prophet saith, and so doth the Apostle, *I beleevd and therefore I spoke*: surely where faith is, there wilbe speech. The Apostle therefore writing to the Colossians bids them abounde in faith with thanksgiuing. The same Apostle willing to make vs vnderstand what is the nature of true knowledge, after hee hath exhorted vs to know the will of the Lord, & to be filled with the Spirit, he subioynes an exhortation to practise the effects of this knowledge, and amongst the rest hee desireth

2. Cor. 4. 13

Colos. 2. 7.



and infalliblenes thereof.

II

reth vs alwayes to giue thanks for al things to God the Father in the name of Iesus Christ our Lord, ioyning these two things together, and teaching vs that no blessing, yea nothing should happen to vs for the which we should not giue thanks to God. For that is the nature of true grace truly ingrafted in the heart for all things, even for Afflictions to prayse the Lord. Let vs looke on the example of *Iob*, when God did permit Satā to spoyle him of his substance, his speech is, *The Lord hath giuen, and the Lord hath taken it, blessed be the name of the Lord.* Beholde hee acknowledgeth that it was the Lord that did giue, & it was the Lord that did take, and hee blessed the Lord both in giuing him and in taking from him. If then the very Afflictions & chastisements, whereby the Lord exerciseth the faith and tryeth the patience of his Saints, bee iust matter both of reioycing, as *Iames* saith, and also of thanksgiuing: how much more should we render thanks to God for our Election, our Calling, our Iustification, and all the rest of his blessings both spirituall and bodilie. Let vs learne then with the Apostle and according to the former exhortation of *Paul*, to give thanks alwayes for al things to God the Father in the Name of Iesus Christ our Lord. So much concerning the maner of the Apostles speaking and propounding this blessing. Now wee come to the matter it selfe, which wee diuided in three, wherof the first concerneth the blessing

*Iob. 1. 21.*

*Iam. 1. 2.*



12 *The causes of the Saints hope,*  
 sing of God bestowed vpon vs. In declar-  
 ring of this blessing, wee haue these points  
 set downe by the Apostle in order, 1. The  
 Authour and giuer of it, to wit *the God and*  
*Father of our Lord Iesus Christ.* 2. The cause mo-  
 uing him to call vs to so excellent a bles-  
 sing, to wit, his *aboundant mercie.* 3. The pre-  
 paratiue & fitting mindes, wherby he both  
 makes vs able for the benefite, and brings  
 vs to it, to wit, *The begetting of vs againe.* 4. The  
 blessing it selfe, to wit, *a liuing hope, or the hope*  
*of life.* 5. And last, the ground and founda-  
 tion of this hope, to wit, *the Resurrection of*  
*Christ from the dead.*

The Father  
 to be confi-  
 dered as  
 God and  
 Father of  
 Christ.

Now concerning the first, it is the Father  
 who is the Authour of this blessing, as he is  
 the God & Father of our Lord Iesus Christ.  
 Therefore doth the Apostle so describe  
 him in this place. In the which there are  
 two things to be noted. 1. That the Father  
 must be the God and Father of the Sonne,  
 before we obtaine this blessing. 2. That the  
 Sonne must be our Lord befor the Father,  
 being nowe both God and Father to the  
 Sonne, doe bestow vpon vs this blessing.  
 The first teacheth vs that our Adoption,  
 Calling, &c. are in and for Christ, not sim-  
 ply as he is God, nor simply as hee is man,  
 but as he is both God and man, and so Me-  
 diator betwixt God and man: for as hee is  
 man, the Father is his God, and so doth he  
 himselfe cal him *My God, my God, why hast thou*  
*forsaken me:* and as hee is God, the Father is  
 his Father from all eternitie, The second  
 teacheth

*and infalliblenes thereof.*

13

teacheth vs that wee must bee of the number of these who are giuen by the Father to the Sonne, and for whom the Sonne hath dyed to deliuer the out of the handes of their ennemies, that they should serue him without feare al the dayes of their life in holines and righteousnes before him: both these are euident in the wordes. The first in that hee giueth thanks to God (for so it should bee reade) and Father of Christ for this blessing of hope. The second in that he styles Christ our Lord: both conteine not only rare & wonderfull mysteries, but matter of most singular comfort and necessary instruction to all Christians.

Luc. 1. 74.

To speak a litle of the first, it is a matter of great admiration to see the love of the Father toward mā so great that he would haue his Sonne abasing himselfe so for mans redemption, that he would haue him become a seruant and subiect to obedience as other mē. So speaketh the Father by the Prophet:

*Behold my seruant, I will stay vpon him mine elect in whom my Soule delighteth:*

Isay. 42. 1.

& not only that, but much more that which him so abased, hee would establisth his couenāt to be the God & Father of Christ as hee is man, all mankind hauing lost that felicity in the fall of Adā: so that in Christ Iesus, the man blessed for euer, the Father beginneth to be a God & Father to mankind againe. Next in this point is to be admired the wonderful loue of the Sonne to man, *who being in the forme of God, thought it no robbery to be equall with God, but*

2. Sam. 7. 14

conferred  
with Heb.

15.

Philip. 2. 6.

7. 8.

bee



14 *The causes of the Saints hope,*  
*he made himselfe of no reputation, and tooke on him*  
*the forme of a seruant, and was made like vnto men,*  
*and was found in shape as a man; hee humbled him-*  
*selfe and became obedient vnto the death, euen the*  
*death of the Crosse.* Hereby it cometh to passe  
 that the Sonne of God becometh our bro-  
 ther, & so we againe, in Gods infinite mer-  
 cie, restored to the dignitie of the Sonnes  
 of God in Christ, who hauing taken parte  
 with vs of flesh & blood, was not ashamed  
 to call vs brethren, vs I say, whom the Fa-  
 ther had given him: and also the children  
 of God. Behold, here am I and the children  
 which God hath giuen me. Thus nothing  
 in the world should more reioyce our  
 hearts then the incarnation of the Sonne  
 of God, by the which glorie came to God  
 in the highest heavens, peace in the earth,  
 and goodwill towards men: and by the  
 which God became to be with vs: therefore  
 was he called *Emanuel*, for the true taberna-  
 cle of God became to bee with men when  
 the Sonne of God became man. The vse  
 for our instruction of this first point is  
 threefold. 1. Wee must hereby learne that  
 God maketh his covenant of grace imme-  
 diately, and first with his Sonne made man:  
 for this is the worde of the covenant, *I wil be*  
*your God, and yee shalbe my people:* and in the  
 place before cited out of the 2. of Sam. cap.  
 7 *I wil be his Father, and he shalbe my Sonne.* Thus  
 none in all the world of all the posterity of  
*Adam* was worthy, with whom the Lord  
 should enter in covenant, but his Sonne a-  
 lone,

Psal. 22. 25.  
 conferred  
 with Heb.  
 12.

Isay. 8. 18.  
 conferred  
 with Heb.  
 2. 13.

Luc. 2. 14.

Isay. 7. 14.  
 & Math.  
 1. 23.

No saving  
 knowledge  
 nor sight of  
 God but in  
 Christ.



*and infalliblenes thereof.* 15

lone, in whom it is that wee are made the children of God, hee first becoming our brother. Thus it is evident that we cannot have the Lord to be either God or Father to vs, but in Christ. Therefore he sendeth this Message with *Marie* to his Disciples, as the most comfortable that he could sende after his Resurrection: *Goe to my Brethren and say to them, I assende to my Father, and your Father; to my God and your God.* Therefore the nature of true faith is alwayes to looke to God in Christ, & to behold all blessings comming from the Father in and for Christ, & to see God to be a God & a Father in him alone: so that who looketh not to God in Christ, can see nothing in him to comfort them, but by the contrary they must see him armed with wrath and iustice to their everlasting confusion as their Iudge and not as their God. The second is that they doe not know God aright vnto salvation, who only know him as the Father of the Sonne, and doe not knowe him as their God: for it is not sufficient to know the mysterie of the Trinitie vnto Salvation, but wee must also know the mysterie of the humiliation of the second person, whereby hee became a servant to the Father, & the Father became his God. Therefore must we both learne to know the eternal generation of the Son as God equall with the Father: And that also whereof the Lord speaketh in the 2. Psalme: *Thou art my Sonne, this day haue I begotten thee,* Whereby is vnderstood the manifesta-

Ioh. 20. 17.

The knowledge of the incarnation of the Son, necessary to Life.

Act 17. 25.  
&c.

16 *The causes of the Saints hope,*  
festation of the sonne in the flesh, and declaration of him now to bee the Sonne of God. The third vse is, to know the diuers grounds of Gods dispensation of his benefites to man, which are two: The first is in his Sonne, as Creator, Ruler, Vpholder of the world, in whom they are, they live, they moue, and who giueth to al life & breath, and all things: by which reason also all men are the generation of God, in respect of their creation. The second ground of his dispensation is in his Sonne, as Redeemer of the world, and Mediatour betwixt the Father and Man, being himselfe both God and Man, and hauing the Father both God and Father to him, that hee might bring the rest of the children giue to him, not only to the dignitie of sonnes againe, but also to the glorie. In which respect the elect, all the generation of God by regeneration and new birth, besides that they are the generation of God with the rest of the world, by creation, &c. according to the diuersitie of their groundes, so is the dispensation of God to men diuers. The first is, the ground of his dispensation, to the reprobates, yea to all his other creatures. The second is, the ground of his dispensation to his elect. And because the first ground concerneth this life: therefore is it that God bestoweth on the reprobates, aboundance of earthly things, as riches, honour, kingdomes and Empires, and yet al in his wrath, because they receyue them  
not



*and infalliblenes thereof.* 17

not in Christ, the only cause of his loue to man: & so it shall come to passe, that many who haue most of this wordly wealth, riches and pleasures from God, shall neuertheles be cast by him in hell fire: therefore we must not iudge of Gods favour to men by the outward blessings of this life, whereof all are partakers: for God maketh his sunne to arise on the euill, and the good, and sendeth raine on the iust and vniust. Math. 5. 45.

The second ground of Gods dispensation concerneth speciallie the life to come (albeit the children of God haue the promise both of this life and the life to come,) therefore is it that the Lord bestoweth his love, his mercie, his grace, and all his spirituall blessings, to none, but such as are liuely members of Iesus Christ his Sonne: who doe worship him in Christ his Sonne made man, who do come to him by Christ: who doe call vpon him in the name of Christ: who doe acknowledge Christ to be their wisdom, their righteousness, their sanctification, and redemption. 1. Cor. 1. 30.

Therefore, we should studie to haue part in Christ, if wee desire to receiue from God eternall life: but more of this in the next point, to wit, that it behoueth Christ to be our Lord, before we receyue the blessings from God, which now followeth. In this point wee have to consider: First, how many wayes Christ is the Lord of Mankinde, and next in what sence hee is called our Lord by the Apollles: As for the first, we finde him in

B

tho



18 *The causes of the Saints hope,*

the scriptures three maner of wayes Lord.  
**How many** First, as wee haue God the Creatour of all  
**wayes** things, in which respect, he is also Lord of  
**Christ is** all things: seeing all things receyued their  
**Lord.** being from him, and are sustayned by the  
 power of his worde. Concerning the first,  
**Heb. 1. 3.** in Psalme 102. Hee is called Lord: *Thou O  
 Lord from the beginning laydest the foundation of  
 the earth, and the heavens are the workes of thy  
 handes.* Further it is said concerning his au-  
 thoritie: *Thy Throne O God is from euerlasting to  
 euerlasting.* And touching the same, and  
 the second also, in the first to the Hebrues  
 it is said, that by him God made the world:  
 & therafter, that he sustaines all things by  
 the mightie power of his worde. Secondly,  
 he is called Lord as he is the sonne of man:  
**Mat. 28. 18.** for euen as he is man, he hath receiued all  
**Colos. 2. 10.** power both in heauen and in earth, and is  
 made the head of all principality & power,  
**Psal. 8.** and is crowned with glory and honour,  
 and is sett aboue all the workes of Gods  
**Heb. 2. 7. 8.** handes, and hath all things put in subiecti-  
 on vnder his feete, and hath a name giuen  
**Phil. 2. 4.** him aboue all names: that at the name of  
 and 10. 11. **Iesus**, i should every knee bowe, both of  
**Ephe. 1. 21.** things in heauen and things in earth, and  
 things vnder the earth: And that every  
**Iohn 17. 2.** tongue should confesse that Iesus Christ is  
 the Lord, vnto the glorie of God the Fa-  
 ther: And this dominion is generall ouer  
 all flesh, and aboue all principalitie and  
 power, and might, and domination, and  
 every name that is named. So that hereby  
 he

*and infalliblenes thereof.* 19

he is Lord of the very Diuels and of the reprobates, no lesse then of the godly and elect. But the end wherefore hee receiued this power, is not one to both: for to the elect it is that he may giue to them eternal life, but to the other it is that he may crush them with a scepter of yron, and breake them in pieces like a potters vessell. Which is a great consolation to all that are his members: knowing that all their ~~enemies~~ <sup>enemies</sup> both bodily and spirituall are ruled by their Lord and Saviour, and that the heauens are his, and all that therein is: and the earth is his, and that therein is, So that nothing can be wanting to them that feare him. Lastly, he is Lord speciallie and only of his Saints and Church of God, which he hath purchased to him selfe by his own blood. And therefore besyde this generall Dominion which is giuen him ouer all creatures, he is speciallie anoynted and set king vpon Sion, the Lordes holy Mountaine, and hath receiued the throne of his father Dauid, to raigne ouer the house of Iacob for ever, and is made aboue all things, the head of the Church: in which respect the elect are said, only to be giuen to him of the Father, whereas in respect of his general Dominion, all things are giuen him of the Father. This Dominion and Lordship consisteth in the Right that Christ hath to vs by his owne purchase: & in the spirituall gouernement of his Saints by his spirit and word: Ruling thereby in

John 17.1.

Psal. 2.9

Reuel. 2. 27

2. Thes. 7.8

9.10.

Ephes. 5. 25.

16.27.

1. Pet. 2. 24.

Colos. 1. 14

Luc 1. 71.

72. and 73

74. 75.

Psal. 2. 6.

Luc. 1. 32.

Ephes. 1. 22.

Ioh. 10. 19.

John 17. 2.

and 6. and

9. 11. 24.

1. Pet. 2. 4.

Heb. 2. 5.



20 *The causes of the Saints hope,*

their hearts, & not suffering any more Satan nor sin to beare rule in their mindes, but making them as a chosen generation: a Royall Priesthood: an holy Nation: a people set at libertie, to shewe forth the vertues of him that hath called them out of darknes into his marvelous light: And this is the kingdome of Christ which is not of this world, but is called the kingdome of the world to come, because it concerneth not the things of the world belonging to this earthlie and corruptible life, but the things that belong to the spirituall life of God in vs: in creating vs over againe to his Image, and making vs partakers of all the spirituall blessings that are in the heauenlie places in Christ Iesus him selfe. And secondly, it is so called, because it shall not be perfyted in this world, but in the world to come, when the shape and forme of this world shall be abolished and passed away. These are the three wayes that Christ is to be considered Lord in the scriptures. In the first respect, he is Lord with the Father and with the Spirit, and he is the very life of the world, in whom all things haue their naturall being and mooting, and so are bound for this very life to serue him. In the seconde respect hee is made Lord by the Father, who hath giuen him the preeminence in all things aboue all creatures, that hee should rule the world and execute iudgement, as hee is the Sonne of Man. In which respect all knees must bow

1. Cor. 7. 31

John 5. 2. 7.



*and infalliblenes thereof.* 21

to him, and euery mouth shalbe compelled to confesse him the Lord, when all his enemies shalbe made his footestool. In the third respect, hee is Lord by Conquesting of vs out of the handes of Sathan and all our spirituall enemies, and satisfactiō of the Fathers iustice for our sinnes, appointed by the Father, and sett ouer the house of God as the only Lord therof: the only High Priest and Prophete. So that in this respect it is said by the Apostle, *that vnto vs, there is but one God, which is that* 1. Cor. 5. 8. *Father of whome are all things, and wee in him. And one Lord Iesus Christ, by whom are all things, and wee by him.* So that wee are to acknowledge no other Lord ouer vs, as wee are the house of God and members of the body of Christ, but Christ alone: since none but Christ alone hath bene crucified for vs. Therefore doth the Apostle shewe plainelie, that *Moses*, who had the greatest authority in the house of God, of any mortall man before the Apostle, and who was faithfull in all the house of God, that yet he was not Lord of the house, but in it was as a seruant: and that Christ only, as the Sonne, is ouer his owne house. And the Apostle Paul, speaking of himselfe and the other Apostles, declared that they neuer preached themselues to bee the Lords of the Saintes, but the Lord Iesus to bee the Lord, and themselues seruants to the Church for Christes sake. Nowe Christ being our Lord in all the three-respectes,

Heb. 3. 4  
and 6.

2. Cor. 4. 5.

All creatures  
obliged to  
acknow-  
ledge  
Christ  
their Lord

22 *The causes of the Saints hope,*

we haue to consider the vse hereof, and in which of the three he is here in this place called our Lord: By this doctrine it is manifested, that whether we be of the number of these that haue no minde of any life but of this present life, whether we be such as regard the course of this world, and government of all the affaires of this life; or whether we be such as haue our mindes lifted vp to the heauens in respect of the life to come: we must alway, at least ought alwayes to reuerence Christ as our Lord nevertheless if in the first degree we only honor him, that is as he is the Authour of this mortall life, wee are no better then the beastes and most insensible creatures, who in that respect in their owne kinde, doe glorifie him: yea we are more senceles then the senceles creatures, who with groning waite for the manifestation of the sonnes of God. If in the second respect, wee only acknowledge Christ our Lord, then are we in no better case then the reprobates, and Deuills themselves, who haue confessed Christ the Lord, and acknowledged his authoritie in begging libertie to enter in swyne before they durst doe it: and in the end shall all bee compelled to confesse it. The ground, and comfort and cause of all true happinesse, is, to haue Christ our Lord, in the third respect: and this is, when his spiritual kingdom is erected in our hearts, which standeth not in meate nor drinke, nor any thing whereby this mortall life is main-

Rom. 8. 19.

Act. 19. 15.

Mat. 8. 29.  
and 31.



*and infalliblenes thereof.*

23

maintayned, but in rightcousnes & peace and ioye in the holy Ghost, arising vpon the assurance of the remission of our sinns, and iustification by faith in the blood of Iesus, and this blessed hope of eternall life in the heauens. In this last sense is it that here Christ is called our Lord, & in respect of this Lordship and Dominion of Christ ouer vs, and in vs, is it, that wee receyue from the Father, this blessed hope: The sense whereof maketh vs to render glorie, and honour, and thanks, and praise to him in Christ, as the Apostle here doth. In respect of which kingdome it is, that in the 97. 98. and 99. Psalmes, the sea, the yles, the floods, & Mountaines, are commaunded to reioyce, to sing, to clap their hands, to praise him, to tremble and be moued at his presence, and glorie of his power, and to exalt and worship him.

The vse of this doctrine is twoofolde: First, it warneth vs to examine our hearts, if Christ haue come in to dwell in them, in rightcousnes, in peace, and ioy of the holy Ghost, and so haue made vs partakers of his death and life, and giuen vs the earnest of our inheritance, even the holy Spirit of promise: then may we reioyce trulie, and then shall we haue iust reason to glorie in the hope of the glorie of God, hauing peace with God through Iesus Christ our Lord: Where by the contrarie, they that haue not Christ raigning in them, or will not haue him to raigne over them, after

Rom. 14. 17

Rom. 5. 1. 2.



24 *The causes of the Saints hope,*

Psal. 2. 5.

Luc. 14. 27.

the last respect: haue to looke for nothing but according to that which of the Psalmist is saide: That the Lord shall speake to them in his wrath, and vexe them in his sore displeasure: And according as it is saide by Iesus himsele, that they shal be brought and slaine before him. Therefore blessed are they that doe submit themselves to the Gospell of Iesus, which is the scepter and sword of his kingdome; and woe shalbe to all them that repine against it.

1. phe. 5. 10.

The second vse of this point is, to teach vs to know, if our thankesgiuing to God, be rightlie giuen, and if it proceed of the right ground. The Apostle to the Ephesians biddeth vs, *that we giue thanks at all times and for all things.* But to whom? *To him,* sayeth the Apostle, *who is God & Father.* And after what maner: that doth he also declare, saying: *In the Name of our Lord Iesus Christ.* Whatsoeuer blessing then it be which we receiue from God, be it bodily or spirituall, concerning either this life or the life to come, we must acknowledge the giuer both God and Father: thanke him as God and Father, and that in the Name of Iesus our Lord. Therefore they doe not glorifie God aright by their thankesgiuing, who do not acknowledge him to bestowe these benefites vpon them as their God and Father in Christ, according to this covenant, and who in thankesgiuing doe not glorifie God in the  
name

*and infalliblenes thereof.*

25

name of Iesus, as their Lord. For this cause the Apostle to the Colossians commaundeth vs: *that whatsoeuer wee doe in word or deed, wee doe it all in the name of the Lord Iesus*: and thereto more particularly hee addeth concerning thankesgiuing: giving thanks to God the Father through him. To teach vs after what manner we should thanke God aright for all things. And herevnto agreeth that which the Apostle to the Hebrues teacheth vs, when hee biddeth vs that wee should haue grace in our heartes, by the which wee may serue God so as hee bee pleased. For where Grace is not, and so by consequence, where the knowledge of God in Christ is not, and the kingdome of Christ is not erected in the heart, in righteousness, peace and ioy of the holy Ghost, there is no thanksgiuing proceeding from that heart, that can bee acceptable to God. No, nothing that is done for his seruice, can be acceptable vnto him. For as wee haue alreadie said before out of the Psalmist and other Apostles: *I beleeved, therefore did I speake*, 2. Cor. Cap 4, vers. 13. the speech to God, or of God. That which proceedeth not from faith, shall neuer bee accepted of him. Therefore is it that the Apostle biddeth vs, *that wee should abound in faith with thanksgiuing*, to informe vs, that all true thanksgiuing must be accompanied with faith, and flowe therefrom.

Colos. 3. 17.

Heb. 11. 28.

Psal. 116. 11

Thus



26 *The causes of the Saints hope,*

Thus much concerning this first point, that is the Authour of this benefite of a lively hope. Nowe followeth the second point, touching the cause moouing God the Father in Christ to begett vs to his hope, and that is his abundant mercie.

Mercie the  
only cause  
moouing  
God to cal  
vs.

In this point, we haue twoo things to be marked. The first is, the cause it selfe moouing God to bring vs to his blessing, which is his M E R C I E. The second is, the qualitie of his mercie, which mooveth him to graunt this blessing, which standeth in the measure of it, in that it is called, *his abundant mercie*. As touching the first, it plainly layeth downe before vs our owne miseries: First, in that we were such as had need to be pitied, & vpon whom the Lord should haue compassion, as being in miserable cace, and vnable to deliuer our selues from our miserie: For where there is no helpe left but that which standeth in the mercie of our Iudge, he also being our partie, the case must needes be most miserable. Nowe it is playne by the Apostle, that if God had not had pittie and compassion on vs, wee had neuer attained, not so much as to any hope or esperance of eternall life, seeing nothing els but his owne mercie and pitie did mooue him to call vs to this blessed hope: which is most plainly set downe by the Apostle to the Ephesians, in that hee maketh all men, both Iewe and Gentile by nature, to be the children of wrath; and the cause of our calling, regeneration and sa-  
fetic

Ephe. 2. 3. 4



*and infalliblenes thereof.* 27

Getie from that wrath, to bee the riches of Gods pitie and compassion, and the abundance of his love. Secondly, this setteth before vs the nature of our God, that it is such, as he himselfe proclaimed, when hee made all his goods goe before Moyles, and proclaimed the Name of the Lord before him, saying: *The Lord, the Lord: stronge, mercifull and gracious: slowe to anger, and abundant in goodnes and trueth: reseruing mercie for thousandes: forgiving iniquitie and transgression, and sinne, &c.* Therefore it is that Dauid hauing tasted of the mercie and kindnes of the Lord, doeth shewe foorth to the world the same, saying: *The Lord is mercifull and righteous, and our God is full of compassion. And againe, He endureth but a while in his anger, but in his fauour is lyfe. Weeping may abyde at enening, but ioy commeth in the morning.* Also he inviteth the world to prooue how good the Lord is, Saying, *Taste ye and see how gracious the Lord is.* And for this cause, doth Dauid take occasion to praise the Lord, and to resolve with him selfe to prayse him in the said 34. Psalme: *I will alway giue thanks vnto the Lord: his prayse shalbe in my mouth continuallie, and doth inuite and wil all others to praise the Lord with him, saying: Praise the Lord with mee, and let vs magnifie his Name together.* And further hee doth resolve, to reioyce and glory in the Lord, & in his mercie, saying: *I wil be glad and reioyce in his mercie.* And againe: *My soule shall glory in the Lord.* And also exhorteth the righteous and Saints to loue the Lord, & to reioyce in him, because

Exo. 34. 6. 7.

Psal. 116. 5.

Psal. 34. 5.

Psal. 34. 8.

Psal. 34. 7.

Psal. 34. 3.

28 *The causes of the Saints hope,*  
of his mercie, saying in the 31. Psalme: *Loue*  
*the Lord all yee Saintes, &c.* And the 32. Psalme  
and 11. verse. *Bee gladde yee righteous, and re-*  
*ioyce in the Lord, and bee soysfull all yee that are sp-*  
*right in heart.* And so in the beginning of  
the 33. Psalme, and many other Psalmes.  
The vse of this poynt is: First, to humble  
vs all before the Lord our God, as beeing  
such who haue forfeited all felicitie, that  
there is no hope of blessednes, nor lyfe left  
vs, but in the mercie of God, against whom  
wee haue sinned, for all are included vn-  
der sinne, that the promise by the faith of  
Iesus Christ, should be giuen to them that  
beleue: And God hath shewt & p all in vnbeleefe,  
that hee might haue mercie on all. So that wee  
must all confesse with the Prophete: *That it*  
*is the Lords mercie, that we are not consumed.* And  
agaime: *Except the Lord of Hostes had reserued*  
*so him a small remnaunt, wee should haue bene as So-*  
*dome, and should haue bene like to Gomora.* For as  
the Apostle sayeth: *All both Iewe and Gentile*  
*are vnder sinne: there is none righteous: no, not*  
*one, &c.* For all haue sinned, and are deprived of the  
glorie of God, and are iustified frelie by his grace.  
Therefore let vs all learne to obey the ex-  
hortation and instruction given by God  
to vs, by the mouth of his Prophete, that  
is, to humble our selues: to walke with  
our God. And as the Apostle saith: *Let vs*  
*submit our selues to God, for hee resisteth the proude,*  
*and giueth grace to the humble: Let vs cast downe*  
*our selves before him, and hee will lift vs vp.* Here-  
vpon doth follow the seconde vse, which  
is,

Gal. 3.23.

Rom. 11.32

Ier. lament.  
3. and 22.

Isai. 1.9.

Rom. 3.9.  
and 23.24

Micah. 6.8.

Iem. 4.6.7.  
10.



*and infalliblenes thereof.*

29

is, to conuince all them that put the cause of their saluation, or hope of saluation, either in the power of their free will, or in the merite of their workes, or any other thing whatsoeuer, except in the mercy of God only. For God witnessed of himselfe in the Prophete Esaie: *I, euen I, am hee, that putteth away thine iniquities. for mine owne sake,* Esa. cap. 43. vers. 25. And the Apostle plainly testifieth, *that by grace wee are saued through faith.* Ephes. cap. 2. vers. 8. And least that any man should thinke, that to beleene were in his owne power, and did proceed from himselfe, & therefore that his safetie were of himselfe, the Apostle addeth, *and that not of our selues, it is the gift of God.* And yet further to make it more cleare, hee subioyneth, *that it is not of workes, that we are saued.* And he giueth the reason twoofold. First, *least any man should boast himselfe.* For as the Apostle in an other Epistle affirmeth: All reioycing, all gloriation of man in himselfe, is excluded, and that by the law of faith, and not of workes: for if our Iustice did come

Rom. 3. 27.  
and 4. 2.

1. Cor. 27.  
to the end

by our workes, then had we wherein to reioyce and glorie. And for this cause also is it, that God doth choose the vyle things of this worlde, the foolish and the weake, euen that no flesh should reioyce or glory in his presence, for wee are that which wee are, of him in Christ Iesus, and not of our selves, nor in our selves saith the Apostle, be it Wiesdom, iustificatiō, sanctification, or redemption. That according as it is written.

Hee



30 *The causes of the Saints hope,*  
Heethat reioyceth, let him reioyce in the  
Lord.

Phil. 2. 13.

The second reason of the Apostle to the Ephesians, is, *Because the power of doing good, is not of our selues, nor in our selues, because we are the workmanship of God, created to good workes.* And this Creatiō (saith the Apostle) is in Christ Iesus, & therefore not in our selues. Therefore it is not of our selues that we do good, but of God, *who worketh in vs both the will and the deed, and that of his good pleasure.* Neither haue we the vertues in our selues of working good, but in Christ Iesus, that we iustly say with the Apostle to the Galathians,

Gall. 2. 10.

*It is not we that liue any more, but Christ that liueth in vs.* And therefore with the same Apostle

2. Cor. 12. 2  
and 3.

to the Corinthians: Our reioycing should be not in our selues, but in the man, which is Christ. And we ought to acknowledge with him, *that what we are, we are it by the grace of God:* And when we labour in well doing, *it is not we, but the grace of God which is with vs.* This serueth to vs for two things, to instruct vs, not with Papist or other whatsoeuer, to ascribe merites to our workes, or to esteeme the cause of our election, calling, iustification, or glorification to be in our selues or our workes, but in the free grace of God. Therefore doth the Apostle to the Romans, declare, *that the remnant which are saved, are reserved according to the election of grace:* and thereupon concludeth, that if election bee of grace, it is no more of workes, else were grace no more grace: And if it be of works, then

Rom. 11. 5.

*and infalliblenes thereof.*

31

then it is no more of grace, or els, workes were no more works. So may we conclude here, of *our calling to the hope of life*: since the Apostle saith, It is of Gods aboundant mercy, than it is not of merit, els were mercy no more mercy: and if it be of merite, it is no more mercy, or els merite were no more merite. The cause therefore moouing God to call and elect vs, is no wayes in vs, but in God himselfe. Therefore doth the Apostle say to the Ephesians, that God hath predestinated vs to be adopted through Christ in himselfe. And what was the cause in himselfe moouing him, the Apostle likewise declareth it (*According to the good pleasure of his wil.*) And moreouer in the next verse, he maketh it more plaine, saying: That it is his grace wherewith hee hath made vs freely accepted in his beloved: & yet more amplie, hee cleareth this, adding in the 7. verse, That the redemption which we haue by the bloud of Iesus Christ, *is also according to his rich grace.* Declaring that whither wee look to God in giuing Christ to dye for vs, or whither wee consider God iustifying vs in Christ, and accepting of vs in him for the merite of his death, applying or impugning the same to vs: There was, nor is nothing that mooueth him to doe so, but his owne grace. For as it is written, *I will haue mercy vpon him, to whom I will shew mercie: & will haue compassion vpon him on whom I will haue compassion.* So that it is not in him that willet, nor in him that runneth, but in God that sheweth mercie.

Ephe. 1. 5.

Exod. 33. 19

Rom. 9. 15.

& 16. & 18

And



32 *The causes of the Saints hope,*

And therefore hee hath mercy on whom hee will, and whom hee will, hardeneth.

The second thing that hereby we learne is, that comfortable lesson which the spirit of God teacheth vs by the Apostle to the Romanes, reasoning from this mercie and loue of God towards vs in Christ, who when wee were yet of no strength, at his time, dyed for the vngodly: God setting  
*Rom 5.8.7. & 8.9.10.* foorth his merueillous loue to vs, that whyle we were yet sinners, Christ dyed for vs. Whereupon he concludeth, that now being iustified by his bloud, we shall much more bee saued from wrath through him. For as the the Apostle sayeth. *If when we were enemies, wee were reconciled to God by the death of his Sonne, much more being <sup>reconciled</sup> reconciled, we shall be saved by his life.* For that mercy that mooued God when we were dead in sinne and trespasse, being by nature the children of wrath, to quicken vs in Christ: Seeing it remained for euer, and his compassions fayle not, but are renewed every morning, must needes much more mooue him to accomplish the  
*Ephe. 2.3.4 and 5.* good pleasure of his will in vs, who now are made the children of his loue in Christ.  
*Ier. lament. 3.22.* Therefore neede we not to feare what man, yea what  
*Ephe. 2.3.4* Deuill can doe to vs: For neither death, nor life, nor  
*Psal. 106.1.* Angells, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate vs from the loue of God, which is in Christ Iesus. For our God is full of compassion and mercie, slow to anger, and of great kindnes. Therefore he will  
*Rom. 8.38. and 39.*  
*Psal. 103.8. &c.* not



*and infalliblenes thereof.*

33

not alwayes chide, nor keepe his anger for  
euer: neither will hee deale with vs after  
our sinnes, nor reward vs according to our  
iniquities, seeing he pitied vs, and had mer-  
cie on vs, when we were his enemies. For  
that mercie that mooued God to beget vs  
to the hope of lyfe, when we were straun-  
gers from him, & without hope, and with-  
out God, much more shall it mooue him  
to bring vs (now being made his children)  
to the enioying of that blessed hope. Here-  
vpon it followeth, That Gods mercie is the  
only ground of solide and perfect comfort  
to man, and only sure stay to the soule of  
him that is in trouble: & that contrariwise  
they can haue no stedfast hope, nor perfect  
ioy through their hope, who build their  
hope of lyfe, not vpon the mercie of God,  
but on their owne merite, or merite of any  
other creature. Therefore is it that in the  
scripture the most lamentable and sorrow-  
full cace of the godly is described to bee,  
when as the sence of Gods mercie faileth  
them: For then doe they crie out: Will God  
shewe noe more fauour? Is his Mercie  
cleane gone for euer? Doth his promise  
faile for euermore? Hath God forgotten to  
be mercifull? Hath he shutt vp his tender  
mercies in displeasure? This is my death  
sayeth the seruant of God. Hereby decla-  
ring that mercie is their only comfort, and  
cause of their lyfe. And where mercie ap-  
peareth to be shutt vp in displeasure, there  
is no assurance of lyfe, but the snares of  
death doe cōpasse them: then the grieues

*Psalm. 103. 6.*

*Psalm. 77. 8.*

*Psalm. 116. 3.*

C

of

34 *The causes of the Saints hope,*

16.

of the graue doeth gripe them, and they finde trouble and sorrowe. And then doth their soule returne to rest, when they haue tasted of Gods mercie: and therefore in all their troubles, the ground of their confidence and drawing neare to God, is, and euer hath bene, his mercy. Therefore doeth the Apostle to the Hebrues will vs to goe bodily to the throne of grace, that we may receaue mercie, and finde grace to helpe in time of neede.

Jud. 6:

Now come we to the qualitie of this mercy that moueth God to cal vs to the hope of lyfe. The Apostle calleth it *his abundant mercie*. It is most certaine, that all the creatures of God, doe taste of his mercie towards them: yea the very reprobates, and the very Devils themselues. For it is a great mercie that they are referued so long vnto the iudgement of the great day, and that they and the wicked are so long spared, vncast in hell fyre. Many a time doth both the word of God, and daylie experience teach vs, that God doth giue many blessings and deliuerances to the wicked. *Achab* being a man (as witnessed the booke of God) who had not his like: who did sell himselfe to worke wickednes in the sight of the Lord, hauing heard the threatning of the Prophete against him for the killing of Naboth, &c. and humbling himselfe (albeit without true repentance) the Lord did delay his iudgement all his dayes, and did not execute the euill denounced against him.



*and infalliblenes thereof.* 39

him, till his sonnes dayes, for the Lords mercie is aboue all his workes. Therefore, as wee haue said before, hee maketh the Sunne to arise on the wicked, & the good, and sendeth raine to the iust and vniust. Moreouer, he giueth to the wicked kingdomes, Empires, & Dominions, yet doeth not this mercy that obtaines so many blessings, procure to the wicked, that they should be renewed to the hope of Eternall lyfe, and receiue remission of sinnes. For it is not a small mercie that mooueth God to doe so, that is, to iustifie a sinner: to call his enemies to the dignitie of the sonnes of God, & to giue the hope of eternall life: it must be a mercie running ouer, & superabundant, that must moue the Lord to bestow these blessings which are of greater value, then all the kingdomes of the world. Therefore doth the Apostle to the Ephesians call this grace, a rich grace: Whereby the Lord hath bene abundant towards vs in all wisdom and vnderstanding. And this abundance of Gods mercie and grace is most clearly manifested by that which the Apostle speaketh to the Romanes, in declaring both the end of the giuing of the Lawe, and effectes of the Lawe giuen, the end of it (sayeth he) was, that the offence should abound: whereby it might seeme, that thereby wee should bee put further from the hope of grace then before, but hee addeth for our comfort: that where sinne abounded, there did grace abound

Ephē. 1. 7. 3



36 *The causes of the Saints hope,*  
much more, y grace might raignethrough  
righteousnes vnto life eternal through le-  
sus Christ our Lord, even there wher sinne  
hadraigned vnto death, Before sin hauing  
taken occasiō by the Law to worke in vs al  
maner of concupiscence, that sinne might  
appeare sinne, & to be out of measure sin-  
full, in working death in vs by that which  
is good: And all this for no other thing, but  
for the praise of the glory of his rich grace,  
whereby hee doeth abound towards vs  
aboue all aboundāce of sinne in vs, that his  
mercie may be knowen to be greater, then  
our iniquities, yea to be greater then al his  
workes. For it is saide in the 108, Psalm.  
*His mercie is great aboue the heauens.* And again:  
*As high as the heauē is aboue the earth, so great is his  
mercie towards them that feare him.* For it is not  
that common goodnes and general mercie  
of God to all his Creatures, whereby he gi-  
veth life and being, and moouing to all, &  
whereby he giveth riches and honours and  
Kingdomes, that mooveth the Lord to be-  
stow this blessing of remission of sinnes, &  
hope of eternal life. This teacheth vs neuer  
to content our selues with that sence of  
Gods mercie, which ariseth only vpon the  
enioying of tēporall blessings, be they ne-  
uer so great, though he should giue vs the  
whole world: For this errour doth deceyve  
many, who thinke the man to bee beloued  
of God, with whō he dealeth mercifully in  
things belonging to this lyfe. Albeit it bee  
true, that a man may be made Monarch of  
the

*and infalliblenes thereof.*

37

the whole world, and yet bee voyde of the  
sauiing grace and mercie of God. The true  
reioycing in Gods mercy ariseth vpon the  
hope of the glory of God, builded vpon the  
peace which we haue toward God through  
Iesus Christ, arising vpon the remission of  
sinns in his blood, or iustification by faith,  
and the attonement which we haue recey-  
ued by Iesus Christ our Lord. Therefore,  
gett what we will get from God, wee never  
shall be satisfied with all the tokens of his  
love and mercy, vntill wee gett that gift of  
God, whereof Christ speaketh in the 4. of  
Iohn, to the woman of *Samarita*, when shee  
did denve him a cup of water. *If* (sayeth he)  
*shon knewest, that gift of God:* meaning himself:  
& shewing vs that he knoweth nothing of  
the sauiing mercie of God, nor of the ground,  
or warrāt of eternall lyfe, though he know  
al the gistes that euer God did giue to man,  
who yet knoweth not the Lord Iesus, and  
hath not bene a feeling partaker of the  
mercy of God which is in him, & through  
him. This serueth to moove vs to esteemo  
more of the spirituall blessings of God,  
then of all earthly things. And with *David*  
to desire the Lord *to lift vp the light of his counse-*  
*cance on vs,* and not with the world to seeke  
for earthly things, *for therby shall we haue more*  
*ioy of heart, then they haue, when their wheate and*  
*sheir wine doeth abound.*

Rom. 5. 1. 21  
and 11.

1. Pet. 1. 6.  
and 8.

Iohn 4. 10.

Psal. 4. 6. 7.

The vse of this poynt is threefolde: It ser-  
veth for Instruction, for consolation, & for  
conviction. For instruction in teaching vs,

The vses of  
the aboun-  
dance of  
Gods mercie,

C 3

seeing



38 *The causes of the Saints hope,*

seeing it is an aboundant mercy, wherby the Lord doth call vs to the hope of lyfe, and to this effect begetteth vs to bee his children: that sinne & iniquitie is a thing most detestable before God, since that generall goodnes of God that mooueth him to giue all earthly things to man, maketh him not to giue remission of sinnes to man: Therefore should wee aboue all things abhorre sinne, & by all meanes indeuour to elchew sinne, as the thing most daungerous and pernicious to man. For although thou be a sinner, God will blesse thee with honour and riches of this lyfe, yet will giue thee no portion of his inheritance in the heavens. He promised to *Abraham*, when hee prayed that *Ismaell* might live in his sight, that hee would blesse him, and make him fruitfull, and multiplie him exceedingly, that hee should begett 12. Princes, and bee made a great Nation, but his couenant would hee not establissh with him but with *Isaac*. Therefore ought we to beware of this common error of the wordlie, who do esteeme so little of sinne, that when they so licentiouslie doe commit all vncleanes, yet doe they thinke themselves in no perill at all, there is, and hath bene euer in the world, sinne, & prophane persons, who haue deceiued others with vaine wordes, as though the wrath of God should not come vpon men for whoredom, couetousnes, &c. Therefore doth the Apostle to the Ephesians warne vs: *That we let no man deceyue vs with vaine words.*

For,

Gene. 17.18



and infalliblenes thereof.

39

For, for such things (sayeth the Apostle) cometh the wrath of God vpon the children of disobedience. Let vs therefore learne not to extenuate sinne, nor securelie to giue our selves to sinne, since no common mercie, but an superabundant mercie can obtaine remission of sinne at the hands of our God. This poynt serueth next for consolation to all penitent sinners, how wearie and loaden soeuer they be: since sinne can not abound in so great measure, but the mercie of God aboundeth much more: yea this is the very custome of God, that where he maketh the sence and sight of sinne to abound, there he maketh also the sence of his mercie and grace to abound much more. Let vs not therefore with Cain esteeme our sinne greater then we can beare and distrust in the mercies of God, seeing the Lord himselfe made vs this promise by the Prophet Esai: *Though your sinnes were as crimson, they shalbe made white as the snow: Though they were redd as scarlet, they shalbe white as wooll.* Therefore is it that God hath shewed mercie to the chiefest sinners, that we should not dispaire in Gods mercies, though our iniquities were neuer so great. This doeth the Apostle Paule plainly teach vs by his owne example in the first cha. to Tim. shewing that albeit he was chief of sinners: & albeit he was a persecutour, yet was he receyved to mercie, by the exceeding abundance of the grace of God towards him in Christ Iesus. And that for this cause, that Christ Iesus should first

Esai. 1. 18j

1. Tim. 1. 16

C 4

shew

40 *The causes of the Saints hope,*

shew on him all long suffering, to the example of all them, which in time to come should beleue in him vnto eternall lyfe. And therefore declareth that this is a saying both true and by all meanes worthie to be receyued, to wit, *that Christ Iesus came into the world to saue sinners.* Let not then the haynousnes of our iniquities dryue vs away from God: who is able to remooue our sinnes from vs as farre as is the East from the West. Seeing Christ doth call vpon al that are wearie and loaden, and doth promise them relaxation and ease: & witnesseth: *That hee did come into the world, not to call the righteous, but sinners to repentance:* but let vs rather with the Psalmist praye, *that the Lord will remember vs with the fauour of his people, and visit vs with his saluation, that wee may see the felicitie of his chosē, and reioyce in the ioy of his people, and glorie with his inheritance.* For although we haue sinned with our Fathers, & haue committed iniquitie, and done wickedlie, yet shall hee remember his covenant, and call backe his wrath, according to the multitude of his mercies. Thirdly, this poynt serueth for conuiction of all who doe esteeme that it behooueth that their merites bee added to Gods mercies, for obtrayning of eternall lyfe: as though the mercy of God were not sufficient alone to mooue God to graunt vs this benefite. For if grace doth abound, much more there where sin hath abounded, then needeth there nothing to be added to grace, since the measure of Gods mercy giue vs in Christ, doth alwayes exceed

Psal. 103.  
12.

Mat. 11.29.

Psal 106.4.  
6. and 45.

and infalliblenes thereof. 41

exceed the measure of our sinne. Therefore doth the Apostle reason to the Romanes Rom. 5. 15.  
16. & 17. frō this abōundance of the grace of God, & proveth the certaintie of eternall life by comparison in this similitude betwixt the grace or gift of God in Christ, & the offēce of *Adam* in three respects. First, in respect of *Adams* sin, & Christes righteousness, or obedience, For the Apostle sayeth, that the gift is not so as is the offence, & he sheweth the reason, (for sayeth he): If through the offence of that one, many bee dead: Much more the grace of God & the gift by grace which is by one man Iesus Christ, hath abōunded vnto many; Hereby declaring that the righteousness of Christ givē vs by grace, is more abundantly bestowed vpon vs to life, then *Adams* offence was of power vnto death. Secōdly, in respect of that which followeth, there are two causes, to witt, guiltines, that cometh throgħ that one offence of *Adā*, & iustificatiō that cometh of Christes onely righteousness. Neither (sayeth hee) is the gift so, as that which entred by one that sinned: And he addeth the reason. For (sayeth he) *the fault came of one offence to condemnatiō, but the gift is of many offences to iustification: shewing that iustificatiō by Christ, is farre more large then the cause of cōdemnation in Adā.* Seeing that not only that one sinne, which alone hath brought cōdemnation on all men, but al o-ther our sinnes are forgiuē in Christ: & so y gift of grace abōudgeth much more, & is of greater measure thē the guiltnes of the sin, that was the cause of all mens cōdēnation.

Thirdlie,



42 *The causes of the Saints hope,*

Thirdlie, the Apostle reasoneth from the difference of power betwixt the death that followeth vpon the guiltines of Adams sinne, & the lyfe that is given to them that are iustified by the righteousness or obedience of Christ Iesus. For (sayeth he) If by one offence death raigned through one, much more i shall they which receyue that aboundance of grace: and of that gift of it, Righteousnes raigne in life through one, that is, Iesus Christ. The reason is implied in this sentence takē from the aboundance of grace, and of the gift of that righteousness. By al which the Apostle will assure our heartes, that we, who are partakers of the grace & mercie of God in Christ, shalbe saved & that in respect. Neither is Adams sin so powerfull to make guiltie vnto death, as the righteousness of Christes to iustifie vnto lyfe: neither is the guiltines coming from Adams only sinne, so abundant, as the iustification which is by Christ only Obedience: seeing our guiltines cometh from one sinne, but our iustification is not only from that sinne and guiltines comming from that sinne but from all sinnes and guiltines of them all: Neither is death which followed vpon the guiltines of that one sinne of Adams vpon all men, of such force to raigne, as the lyfe that commeth to all them that are iustified by that one obedience of Christ Iesus: seeing the causes of that lyfe are more abundant, then the causes of that death, & therefore th'effect, that

*and infalliblenes thereof.* 43

that is the lyfe, mult be more abundant or powerful in raigning: Hereby is it euident, that they haue never truely tasted of the sauing mercie of God in Christ, who doe so thinke of it as if it were not alone, without adding something of our merite, sufficient to bring vs to lyfe. Let vs therefore magnifie the mercie of God, which is so abundant, plentiful, and running ouer, that it giueth full contentement to the heart, & perfite peace to the soule of man: and let vs pray for our selves, as the Apostle prayeth for the Ephesians, *that being rooted and grounded in loue, wee may be able to comprehend with all Saintes what is the bredth, and length, and depth, and height, and to know the love of Iesus Christ, which passeth knowledge, that we may be filled with all fulnes of God, and so haue our soules satisfied with his goodnes.*

Ephe 3.18.  
and 19.

Now followeth the third poynt, which is concerning the meane or fitting midds whereby the Lord bringeth vs to this blessed hope, and that is our Regeneration, or newe birth. For as Christ sayeth to Nicodemus: *Except a man bee borne againe, he can not see the kingdome of God,* and consequentlie can haue no hope of it: therefore sayeth the Apostle here, *that God hath begotten vs againe to hope.* Here haue we to consider two things. First, what this begetting is. And secondly, why it is called *our begetting againe, or second birth.* Which wordes haue a manifest relation to a former begetting and birth. As touching the birth, it is fully described to vs in the

The meanes  
whereby  
wee are  
brought to  
hope.

Ioh. 3. 3.

44 *The causes of the Saints hope,*  
the word of God.

*Galat. 4. 26*

*Ioh. 1. 13.*

The Apostle in this same chapter of this epistle, and 23. verse, doth shew vs the sence of this conception and birth: both what kinde it is of, and which it is. As for the kinde, he telleth vs, it is not mortall, and so perishing as all flesh is, but immortall, which liueth and endureth for ever. And that he declareth to bee the word of God, which was preached by the Apostle to the world. Secondly, touching the mother, who must beare vs, in whose wombe this seed is sown, and out of whose bowelles we must proceed: the Apostle to the *Galatians* speaketh plainlie, saying, It is *Ierusalem* which is aboue, or heauenlie Ierusalem, that is the true Church of God. whose proprietie is: That she is free, and shee sayeth, the Apostle is the Mother of vs all, and was figured by *Sara*, the free woman, the mother of *Isaac*, the heire and childe of promise. Thirdly, the Euangelist Iohn telleth vs who is the Father, by whom wee must be begotten, & borne againe, *not of blood, nor the will of flesh, nor the will of man, but God only.* The first teacheth vs, to esteeme much of the blessed worde of God, since without it, there is no Regeneration, and so no hope of lyfe. That there is no Renovation but by the word, it is plaine by the speach of Christ him selfe in the 17. chapter of Iohn; verse 17. *Sanctifie them with the truth: thy word is truth.* And that without Regeneration, there is no hope, it is manifest both by the  
Apo-



*and infalliblenes thereof.* 43

Apostle & by the speech aforaid of Christ to *Nicodemus*. And by the Apostle to the Hebrues, where he sayeth, *that without holines, no man shall see God.* Therefore should we al in-  
deuour to haue the word of God abyding in vs, and dwelling in vs plenteously, according to the exhortation of the Apostle to the Colossians. And as the Apostle sayth in the next chap. We should as newe borne babes, *desire that sincere milke of the worde, that we may growe thereby.* For as witnesseth the Apostle to the Hebrues: we cannot escape, if wee neglect so great a saluation, which at the first began to be preached by the Lord, and afterwards was confirmed to vs by them that heard him: seeing the word spokē by Angells was stedfast, & euery transgression & disobedience, receiued a iust recōpence or reward. And the Apostle in the 2. epis. to the Thesalon. teacheth vs, *that Iesus Christ at his appearing, shal rēder v̄geāce to al that obey not the Gospel.*

The second point teacheth vs, not to forsake nor neglect (as sayeth the Apostle to the Hebr. *our mutuall gatherings together, or the fellowship that wee haue among our selues,* But with *Dauid*: Let vs desire & require euen this one thing of the Lord: *That we may dwell in the house of the Lord al the dayes of our life, to behold the beautie of the Lord, and to visite his Temple, and that we may be satisfied with the farnes of his house, & receyve drinke out of the Runers of his pleasures.* For ther is a Riuer which maketh glad the city of God, eue the Sanctuary of the Tabernacles of the High. For this heauēly *Ierusalem* is

Heb. 12. 4

Colos. 3. 10

Hebr. 1. 3

2. Thes. 1. 8

Heb. 10. 25

Psal. 27. 4

Psal. 36. 8

Psal. 46. 4

46 *The causes of the Saints hope,*

- Psal. 48. 1, 2** is faire in situation, the ioy of the whole  
and 3. earth, and Cittie of the great King: In  
the Palaces whereof, God is knowne for  
**Psal. 53.** a refuge: and out of Zion commeth salua-  
and 6. tion. Therefore doe the Tribes of the Lord  
goe vp to Ierusalem, according to the testi-  
monie of Israell, to prayse the Name of the  
Lord. For there are Thrones set for Iudge-  
**Psal. 122.** ment, euen the Thrones of the house of  
Dauid: And therefore seeing this is the place  
of safetie and saluation, where the beautie  
of the Lord is to be seene, where the voyce  
of the Lord is to be heard from his holy O-  
racle, we should reioyce with *Dauid*, when  
we heare the people say: *We will goe vp into the*  
*house of the Lord. Our feet shall stand in the gates of*  
*Ierusalem.* For as witnesseth Dauid: Blessed  
are they that dwell in the house of the  
**Psal. 42.** Lord, for they shall euer praise him: Ther-  
fore did his soule long and faine for the  
Courtes of the Lordes house: yea his soule  
panted after the Lord, as the hart after the  
waters, being banished from the publicke  
worship of God by the persecution of *Saul*;  
and his heart was peured out, when he re-  
membred that he had gone with the mul-  
titude, and led them in the house of God  
with the voyce of singing and prayse, as a  
**Psal. 84. 11.** multitude that keepeth a feast: *Because a day*  
*in the Courtes of the Lord, is better then a thousand*  
*other where: and better is it to be a doore keeper in*  
*the house of the Lord, then to dwell in the tabernacles*  
*of wickednes: for glorious things are spoken of the Ci-*  
**Psal. 87.** *tie of our God.* For of Ziō it is said, that many  
are

*and infalliblenes thereof.*

47

are borne in her. Seeing therefore that our spirituall birth is in heauenly *Ierusalem*, where the seed of Gods worde is continually sown. For which cause the kingdome of heauen is likened to a sower that went forth to sowe his seed: Hither should we resort, for God is in the middes of her. But let vs remember that it is *Ierusalem* that is aboue, and which is free, which is the mother of vs all, as sayeth the Apostle. For *Ismael*, who was borne of the bound woman *Hagar*, who was the type of earthlie *Ierusalem*, was not the heire, but *Isaac*, who was borne of *Sara* the free woman, who was the type of the heauenly *Ierusalem*, the mother of all the children of God. He was the heire, that is, they who are the children of the Law, and doe remaine in the bondage thereof, are not truely borne of God to the hope of lyfe, but they who are begotten by the Gospell in the bosome of the Church, set at libertie, and walking in the libertie, wherewith Christ hath made vs free, they are truly begotten of God to this blessed hope, because they are after the maner of *Isaac*, children of the promise, whereas the other are borne after the flesh.

Mat. 13.

Gal. 5. 1.

Gal. 4. 3.

The third poynt touching the Lord, who begetteth vs to this hope, doth teach vs what sort of generation it is, that maketh vs to haue this hope, to wit, a spirituall, and no fleshlie birth. For as Christ sayeth to *Nicodemus* in the third of Iohn: *That which is borne of the flesh, is flesh: and that which is borne of*  
the



48 *The causes of the Saints hope,*

1. Cor. 15.  
50.

Mat. 3. 11.

Rom. 8. 17.

Gal. 4. 7.

*the spirit, is spirit.* And it is playne by the Apostle to the Corinthians: *That flesh and blood can not inherite the kingdome of God.* Therefore is it necessary, *that we be borne* (as sayeth our Sauour in the third of Iohn) *by water and of the spirit,* that is of the spirit of God: who is of the same force and nature spirituall toward the soule, touching the spirituall filth of sinne, that water is toward the body in bodily filth in washing and purging of it. Therefore also is the same spirit in the 4. of Esay called the spirit of burning, because as fire to gold, so the spirit to vs, doeth effectually purge the drosse of sinne. For this cause is it also that Iohn the Baptist sayeth, *That Christ shall baptize vs with the holy spirit and fire:* for we must be the children of God, before we can be his heirs, as witnesseth the Apostle, both to the Romanes and Galathians. Therefore doth the Apostle here giue thanks to God, euen for this, *that he hath begetten vs,* and so hath made vs his children, that we may haue hope to inherite his kingdome. The vse hereof is, to learne, that it is the greatest dignitie, and highest prerogative that mā cā attaine too, to be made the children of God. Therefore doth Iohn call this *a gift of power,* in the first of his Gospell, saying to those that receyved him, he gaue the this power to be the sonnes of God. And in the third Chapter of his first Epistle, he esteemeth it the testimony of Gods greatest love to man, saying: Beholde brethren, howe great a love the  
Fa-

Father hath given vs, that we should bee called the sonnes of God. We haue next to consider, that this birth must bee after a former birth, because it is said, that *God hath begotten vs againe*. And Christ to *Nicodemus* saith plainelie, *that he that is not borne againe, cannot see the kingdome of God*. For our first birth neither maketh vs the children of God: neither putteth vs in hope of eternall life. Wee may well be the children of Kings, of great Lords, and Princes, and so haue hope of their inheritance by our first birth, but though an Emperour haue begotten thee, it maketh thee not the sonne of God, nor heire of his kingdome. And though a begger haue begotten thee, thou art no farther from the kingdom of God, then he that is borne of a king: seeing the first birth helpeth nothing to this prerogative, but it is the second birth that giueth it. The estate of man, be he what hee will, Iewe or Gentile, great or small, poore or riche, noble or ignoble in his first birth, which is declared by the Apostle to the Ephesians, to wit, *that he is the child of wrath by nature*: & therefore can haue no hope but of wrath. For as David confesseth of himselfe, it is true of all flesh: Beholde *I was borne in iniquitie, and in sinne hath my mother conceyved me: and the wages of sinne* (sayeth the Apostle) *is death*: this is the inheritance that cometh to vs by our earthly and naturall Parentes, of what degree, dignity, or estate soeuer they be in this world. The vse here-

D

of

Ephe. 2. 3.

Psal 51. 5.

Rom. 6. 23.

50      *The causes of the Saints hope*  
of is twofolde.

First, it serveth to beate downe the pride of al flesh, & to teach men not to glorie in their bloud, nor kinred: seeing it is not by bloud, nor by the will of man, nor by the will of flesh that we are borne the children of God. For though a mā might reckon to Abraham, as did the Scribes & Pharisees in the 8. of Iohn, as to their Father in the flesh, yet may hee be still the childe of the Devill, as witnesseth Christ of them selves in that same place. For as the Apostle sayeth: *They are not all Israell that are of Israell: neither are they all children, that are of the seed of Abraham.* Yea though a man might reckon his kinred to Adam, yet hath he not wherein to glorie: seeing (as sayeth the Apostle to the *Romanes*) by that one Man sinne entred into the world, and by sinne death, and not only entred, but by his only sinne, all are made sinners, & death went over all men. Therefore let vs learne the lesson which Iohn the Baptist teacheth the Pharisees and Sadducees in the Gospell according to Matthew: *Let vs not thinke to say with our selves, We haue Abraham to our Father: For God is able of stones to raise vp children to Abraham:* but rather with the Apostle Paul to the *Philippians*: *Let vs glorie in Christ Iesus,* and put no confidence in the flesh, although we had all matter of glorying in the flesh that ever man had. Let vs learn with the Apostle in that place *To esteeme all fleshly prerogative to bee losse: yea to be dunge, for Christs sake, that we may gaine him.*

The

Mat. 3. 9.

Phil. 3. 3.



The second vse hereof is, to teach vs, that there can be no hope of life in a man, who is not Regenerate by God, and begotten of him againe: seeing this is the meane by which the the Lord bringeth vs to this hope: and therefore the boasting of the wicked, that they hope to goe to heauen, is nothing but vanitie: and all the confidence they haue, is nothing els but a vaine and deceitfull thought of a blinde & foolish braine: thinking they shali goe to heauen, because Christ dyed for sinners, not remembring that all who are partakers of his death, must needes be renewed in the spirit of their minde to the Image of God: and must finde themselves cast in a new moulde, and fashioned to another shape, and borne over againe. Therefore we should diligently trye our selves, and consider if God at any time hath bin effectuall in vs to the alteration of the spirit of our minde, & renovation of our soules: and if his spirit doth possesse and lead vs so, that our conversation be after the spirit, and not after the flesh. And as the Apostle Peter in his second epistle, exhorteth vs, *Wee should studie to make our calling and election sure, by adding to our faith, Vertue, and so forth.* For they can haue no certaintie of their calling, that are not sanctified, and therefore no assured hope. For when God maketh vs his sonnes, he sendeth the spirit of his son in our heartes, which cryeth, *Abba, Father.* For if any have not the spirit

2. Pet 1.10.

Gal. 4.6.

Rom. 8.14.

52 *The causes of the Saints hope*

**Rom. 8. 10** of Christ, he is not his, sayeth the Apostle to the Romanes. *And if the spirit of Christ be in vs* (sayeth the same Apostle) *the same body is dead, because of sinne*: the spirit is lyfe because of Righteousnes. Therefore we may iustly conclude with the Apostle Pieter in the first chapter aforesaid of his second epistle, after hee hath exhorted vs *to ioyne vertue to our faith, and to vertue knowledge, & to knowledge temperance,* and so foorth: that whosoever hath not these things, hee is blinde and seeth not farr off, and hath forgotten that he was washed from his olde sinnes, and so consequently, that their hope is but a bliude hope: their confidence, a blinde confidence: their boasting, a blinde boasting. **1. Co. 5. 17** *For if any man be in Christ Iesus, he is a new creature,* sayeth the Apostle to the Corinthians. So to conclude this point, it were better to a man never to have bene borne in this worlde, then after he is borne, not to bee borne over againe by God: And woe is the man, who before the laying downe of this naturall life, hath not obtayned another which is spirituall.

Hope followeth  
Regeneration,

Now followeth the fourth point, which is the benefite it selfe, vnto the which God of his mercie doth beget vs againe: that is, a living, or lively hope, or hope of lyfe. This sheweth vs the purpose of God in begetting vs, which is to cause vs hope. For as we have said before: First, wee must bee made the children of God, before we can hope to enioy his inheritance. Therefore

our

*and infalliblenes thereof.* 53

Our Regeneration is a warning to vs, that wee are the heires of God, and coheires with Christ, and obligeth vs to hope for the glorie of God, seeing God hath begotten vs: *Because* (as saith the Apostle here) *he begetteth vs to hope*, therefore where hope is not, there is no new birth, for the Lord can not bee frustrate of the ende of his worke: for hee that renewes vs vnto hope with renovation gives hope: Therefore the sanctified man in Christ, may be sure of glorie, and lyfe everlasting, according as the Apostle sheweth vs: *Whom he calleth, hee iustifieth: and whom hee iustifieth, him hee glorifieth.* In this benefite wee have two things to consider. First, what is the blessing, tot wit, hope. Next, what is meant by the propertie of this hope, in that it is called, *a lively hope*. Concerning the first, the Apostle describing our estate before the Lord doe beget vs, and make vs partakers of the adoption, doth declare, that among the rest of our miseries, this was one, that we had no hope. For whē he hath expounded to vs the mercy of God in our salvation and regeneration, shewing that we are his workmanship created in Christ Iesus vnto good workes, which God had ordained that we should walke in them being iustified by faith, he willeth vs to remember what we were before, saying: Remember that ye beeing in time past Gentiles in the flesh, & called vncircumcision of them which are called circumcision in the flesh,

Rom. 8. 30.



34 *The causes of the Saints hope*

made with handes, that yee were, I say, at that time without Christ, & were aliaunts from the common wealth of Israel, and were strangers from the couenants of promise, and had no hope, and were without God in the world. This is the miserable estate of vs all, before wee be called of God to the adoption of his sonnes, and be begotten of him againe, wee are all without Christ, without hope, and without God in the world. What greater miserie can there be, then haue a being, and yet without him,

Act. 17. 28. in whom wee have *our being, our lyfe, our moving, and all things*, as the Apostle sayeth in the Actes: And knowing that we must depart from this life, to haue no hope of lyfe thereafter. Miserable indeed is our estate by nature, how much soeuer we glorie in it, so much the more miserable: that wee have neither sense nor sorrow of this our miserie. Who is he that can reioyce in any thing, while hee abydeeth without him, in whom are all things? And howe can the heart sufficiently praise, love and magnifie the Lord, when it tasted of this his goodness, in begetting vs againe? And so consequently, taking from vs all our miseries, & making vs blessed in giving vs hope, and himselfe to bee our God and Father in Christ: through whom (sayeth the Apostle to the Ephesians) we both, that is Iewe

Ephe. 2. 18. and Gentill, *haue one entrance vnto the Father by one spirit, and are no more strangers & forreiners, but citizens with the Saints, and of the household of God,*

and infalliblenes thereof. 55

God, and in whom wee are build together to bee the habitation of God by the spirit. It is not without good reason, that the Apostle here in this place can not speake of this mercie, without blessing him, who hath brought vs to this blessed estate of hope. And great matter have we of reioycing who have tasted of the like mercie, If wee consider that which the Apostle saith to the Romanes, *That wee are saved by hope.* For as he saith in another Epistle: *We walke here by faith, and not by sight,* and therefore taking from vs hope, our salvation and lyfe is taken from vs, which wee doe possesse by hope: for this is the difference of faith and hope, that by faith we belecue the promises of salvation in Christ, which hope waiteth for: so that faith hath respect to lyfe and salvation, as it is embraced by vs here in this world: Hope, hath relation to them as wee shall possesse them in the world to come, so that hope doeth alwayes follow faith, & hangeth vpon it, although they be often times takē in the scripture the one for the other indifferently: The one looketh to lyfe, & apprehendeth it promised in the word, the other wayteth for the revelation of it from heaven, as it is possessed by Christ at the right hande of the Father. This is now the blessing vnto the which the Lord begetteth vs againe, so that without Regeneration we are hopeles, and so without happines, & being borne againe. Wee may have faith and hope in God, according as

Rom. 8. 24.

2. Cor. 5. 7.

56 *The causes of the Saints hope*

1 Pet. 2. 21.  
22.

faith this same Apostle in this same Chapter, when hee declareth who they are for whom Christ was both ordayned before the foundation of the world, and also declared in the last times. For your sake saith the Apostle, *which by his meanes doe beleve in God that raysted him from the dead, and gave him glorie, that your faith and hope might bee in God: having purified your soules in obeying the truth, through the spirit: (& further) being borne a new, not of mortall seed, but of immortall by the word of God.* Whereby it is plaine, that as Christ is send into the world for none but such as doe beleve in God by his meanes, so none can have any faith or hope but they, who have their soules purified & borne a new.

The nature  
of true hope

The propertie of this hope is, that it is *livelie*, or *living*, and it is so called for three respects. First, because of the *livelie* working that is in it. For all the spirituall gifts of God which he bestoweth in Christ, are *livelie*, as hee himselte is lyfe: And this the Saints do finde in themselves, that the faith of Iesus is a *livelie* faith: their love is a *livelie* love, & their hope, a *livelie* hope. For these graces doe not lye dead in the soule where they are, but by their *livelie* operation and working, doe make themselves manifest. Therefore the Apostle to the Thessalonians, speaking of their graces, describeth them from their *lively* and *effectuall* properties: *Remembering (saith he) your effectuall faith, your diligent love, and your patient hope in the Lord Iesus.* Therefore that faith,

1 Thes. 1. 2



faith, that hope, that love, that lyeth dead in them who professe them, are no faith, no hope, no love at all. And so iustly doeth S. James dispute against that faith that hath no workes, as a dead faith: whereas the faith, the hope, the love that God created in the heart, are all livelie, as proceeding from him who is life it selfe. The second respect whereof it is called *livelie*, is, because as it hath life in it selfe, so giveth it lyfe to the soule in which it is, and maketh the soule which was dead in sinne & trespassse before, now to live in Christ, and in him to bring forth the fruits of life. Therefore sayeth Iohn in the third Chapter of his 1. epistle 3. and 5. *That whosoever hath this hope, purgeth himselfe, as he is pure.* For this is the nature of their spirituall blessings, that they themselves have lyfe in them: and doth quicken the soule in which they are. For God exerciseth his saving power by them in the hearts of his Saintes. Therefore saith the Apostle hereafter, *That we are kept by the power of God through faith.* And the Apostle Paul to the Colossians, doth say: *That we are raised againe from the dead in Christ, by the effectuall working of God, or by the faith of God which worketh mightie,* so that we may iustly saye, that as the faith is dead, which hath no working, so hee also is yet without faith, who albeit hee professeth faith, yet is not quickned to the lyfe of God thereby: for even in this life by faith and hope wee beganne to live that life, which shalbe made perfite in vs in the world to come.

1 Pet. 1. 5

Colos. 2. 12

The

### 58 *The causes of the Saints hope*

The third respect is, because that eternall life and glory which as yet is not manifested, but is reserved in the heavens to the appearing of our Lord and Saviour Iesus Christ, is now possessed by hope, so that we lay hold vpon it, and are made partakers of it, albeit as yet not manifested.

**Rom. 8. 24.** Therefore is it that the Apostle to the Romans saith: *That by hope we are saved: for no mā hopeth for the thing which he seeth.* Hereby teaching vs, that albeit our lyfe be hid with Christ

**Colos. 3. 3.** *in God, as saith the Apostle to the Colossians, yet by hope we possesse it.* According as the Apostle to the Ephesians declareth the estate of the Saints in Christ, *by the mightie power of God which is in them, to wit, that they are lifted vp with him, and sett with him at the right hande of the maiestie in the highest places.* As like

wise the same Apostle Peter in this same chapter, declaring the cause why they that beleue in Christ, albeit they see him not, doe reioyce with a ioy vnspeakable and glorious, sayth: *It is because that they receyue the end of their faith, that is, the salvation of their soules.* To these three we may add the 4. respect,

**1. Pet. 1. 9.**

why this hope is called livelie, and that is, because in all the tribulations and sorrowes of this life, it is the onely thing that sustaineth vs, and maketh vs in death it selfe, to live and reioyce, knowing what is layed vp for vs in the heavens. For the only thing that maketh the Saints indure patientlie, vca and ioyfully, this troubles which swallow vp the wicked, is the blessed

*and infalliblenes thereof.* 59

sed hope. The Apostle to the Hebrues confirmeth this, shewing that the cause why the Hebrues did sustaine all affliction, and among the rest, the spoiling of their goods with ioy and gladnes, was, because they knew, they had a better and an induring substance or ritches layde vp for them in the heavens. Therefore doeth the same Apostle call this hope, the Ancor of the soule, and declareth that they who have their refuge to lay holde vpon this hope, *have strong consolation.* For by this hope wee attayne to the resurrection from the dead, so that death it selfe can not spoyle them of life, who are renewed to this blessed hope. The vse of al this is, to make vs obey that lesson which the Apostle giveth vs to the Hebrue. which is, *to holde fast the profession of our hope, without wavering,* seeing therein consisteth both our life and consolation, and constantlie to awaite for the appearing of it: as the Apostle Paul to Titus exhorteth vs, *That we may in patience possesse our soules, and ioyfullie indure all afflictions of this life,* since hauing hope, we can not be spoyled of lyfe.

Now followeth the last point to be considered in this first part touching the benefite whervnto we are begotten againe by God: which is the ground and foundation of this hope wherevpon it is builded, which is the Resurrection of Christ from the dead. For, as saith the Apostle to the Corinthians: *If Christ bee not raysted from the dead, our faith is vaine, we are yet in our sinnes.* For

we

Heb. 10. 34

Heb. 6. 10.

2. Tit. 2. 13

The ground  
whervpon  
our hope  
is builded

1 Cor. 15.  
17.



60 *The causes of the Saints hope*

2. Cor. 13  
No hope  
without  
knowledge  
of the re-  
surrection

1 Cor. 19.  
18.

1 Cor 5.1.

we must vnderstand, first, that the comfort of hope consisteth in the resurrection from the dead; which being taken from vs, wee are of all men the most miserable. Seeing, as saith the Apostle to the Corinthians: *If in this life only we have hope in Christ, we are of all men the most miserable*: for besides the crosses and calamities wherevnto we are subiect in this life, death cometh in betwixt vs, & our hope in Christ, and it seemeth to cutt vs vtterlie from him, & all fruition of his blisse. For if death had dominion over vs, so that the sorrowes thereof could not be loosed but that we should be holden of it, what avayled it vs to be in ieopardie everie houre? and wherefore should we suffer affliction for the name of Iesus? *for all that sleepe in him were perished*, as saith the Apostle in the same place to the Corinthians, *If there were no Resurrection*, Therefore to comfort vs not only against al the afflictions of this present life, but chieflie against that last and most fearfull tentation of death, the Lord doth instruct vs in the resurrection from the dead. This was the comfort that Job had in all his miseries, as he saith himself, That although after his skinne, wormes destroy his bodie, yet shall I see God in my flesh, whom I my selfe shall see, and my eyes beholde, and none other for me, though my reynes are consumed within me. This also saith the Apostle to the Corinthi. was the cause which made him not onely to faint, but also to sighe: *Desiring to be dissolved*, even because he did

and infalliblenes etbreof. 61

did know, *If this earthly house of this tabernacle were destroyed, he had a building given vs of God, an house not made with bandes, but eternall in the heavens:* So that death was no teriour at all to him, who did know, that he which raised the Lord Iesus, should raise him vp also, and give him a glorious bodie. And for this cause is it that Christ Iesus in the sixt chap. of Iohn, willing to confirme his assertion, and saying: *That of all which the Father had given him, he should loose nothing.* so oft bringeth in this promise: *And I will raise him vp at the last day.* And with this he comforted *Martha*, mourning for the death of Iohn 11.24 her brother *Lazarus*, saying: *Thy brother shal rise againe.* And the Apostle Paul writing to the Thessalonians, willing to comfort them, & to stay their excessiue mourning for the dead, doth bring in this same reason, *That they which are a sleepe, shal rise at the coming of the Lord.* This point therefore must we carefullie hold, since without it we can haue no comfort. And to this effect we haue next to consider, what it is that doth assure vs and certifie our soules, that we shall rise againe. For it is a matter harde to be beleewed, that the body which is once dead & turned into dust, shal raise againe. The thing that giveth certaine hope to vs of our resurrection, is the Resurrection of Iesus Christ our Sauour. If he had not risen frō the dead, we could never have had any hope that ever our bodies shuld haue received life after death. For this is a sure ground, which we must stedfastlie hold, that

1 Thes. 4.  
13.

The assurance of our resurrection dependeth vpon the resurrection of Christ



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Col. 1. 18.

1. Cor. 19.  
20.

1. Cor. 15.  
21.

Iohn 11. 25

1. Pet. 1. 21.

that our God mindeth to doe nothing to vs which hee hath not first done to Iesus Christ our head and Prince of our salvation, for our cause. For he is as the first fruits in all things: *for in all things he hath the preeminence, as saith the Apostle to the Colossians: therefore also is hee the beginning, and first begottē, among the dead.* And againe, to the Corinthians, the Apostle sheweth vs *that he is made the first frutes of them that sleepe.* Seeing then that in the first frutes the whole is sanctified, & no otherwayes: It must needs follow, that Christ behooved to rise from the dead, before wee could be raised: our resurrection depending vpon his, & flowing from his. For as saith the Apostle in that same place to the Corinthians: *As by man came death: so also by man cometh the resurrection from the dead. For as in Adam all dye, so in Christ shall all be made alivē: but euerie one (saith he) in his owne order: the first frutes is Christ, thereafter they that are Christes at his appearing.* Therefore doeth he call him selfe in the 11. chapter of Iohn, speaking to Martha, *The Resurrection and Lyfe.* Herof it followeth, that he who knoweth not Christ to be risen from the dead, and beleeveth not that he is risen, can no wayes beleewe that ever he shall rise againe to life. For this same Apostle Peter in this same Chapter, hereafter plainlie witneseth, that *God hath raised Christ from the dead, and hath given him glorie, that our faith & hope should be in God.* Wherby he teacheth vs two things concerning  
our



*and infalliblenes thereof* 63

our hope. First, that it must bee in God. Secondlie, that it cannot bee in God, but through Christ: and therefore that wee could not hope in God that he would raise vs from the dead, if he had not first raised Christ our head: seeing wee must beleeeve in God through him. The vse of this point is twofolde. First, it learneth vs to discern the trueth and veritie of our hope, from the right ground and foundation of it. For every mans hope must have a foundation to vpholde it: even as *our faith and hope is the foundation whereby we are vpholden*, as saith the Apostle to the Colossians. Fro the which, if we fall, we fall from God, and from life: so our hope hath the same foundation, whereby it is vpholden in vs, that wee doe not cast away our confidence and reioycing of our hope, albeit assailed with innumerable and grievous tentations: this foundation is Christ himself. And therefore while the Apostle doth exhort vs to constancy in our hope, and patient running of the race that is layed before vs vnto the end, he willeth vs to looke still vpon Iesus Christ, the authour & finisher of our faith. For if our sight be cast vpon any thing besides him, so that we drawe our eyes from beholding him, then must our hope faile vs. It is said of *Abraham*, the Father of the faithfull, who aboue hope, beleeeved vnder hope, that he should bee the Father of many nations, according to the promise, that hee considered not his owne body, which

Colos. 1. 22

Rom. 4. 18.

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which nowe was dead, beeing almost an hundreth yeares old: neither the deadnes of *Saraes* wombe: neither did he doubt of the promise, but did looke to him who did promise: being fullie assured, that he was able to performe herein this promise made to Abraham. If Abraham had not cast his sight on him that promised, that is the Sonne of God, but had looked to him selfe or Sara, he could haue had no hope of the promise. So in the promise of our Resurrection frō the dead to eternall life, if we cast our eyes vpon our selues, & our bodies dying and cōsuming and turning into dust whereof they were made, we can neuer hope that we can rise againe vnto life: but looking to Christ our Sauour, *in whom all the promises of God are Yea and Amen*, as saith the Apostle to the Corinth. we finde sufficient reason and grounde to beleeeve the Resurrection from the dead. Seeing he who was made man like to his brethren in all things, except sinne. albeit walking in the similitude of sinfull flesh, being put to death, did loose the sorrowes of death, and was declared mightilie to be the sonne of God, touching the spirit of sanctification by the resutrection from the dead. Therefore doe we with the Apostle to the Corinthians, know, That he which hath raised vp the Lords Iesus, shall rayse vs vp also by Iesus: for therefore is it that we are baptised for dead, as saith the Apostle to the Corinthes. For wee that are bapti-

1. Cor. 1.  
29.

2 Cor 4.  
14.

and infalliblenes thereof:

65

baptised into Iesus Christ, haue bene baptised into his death, saith the Apostle to the Romanes. And therefore if we bee dead with him, we beleeve also that wee shall live with him. For if we be planted with him to the similitude of his death, even so shall we be to the similitude of his resurrection, saith the same Apostle in the same place. For he that is Christes, hath the spirit of God dwelling in him, as is plaine by the Apostle to the Romanes. And Iohn in his first Epistle saith, That hereby we know that he abydeth in vs, even by that spirit which he hath given vs. And if the spirit of him that raised vp Iesus Christ from the dead dwell in vs, hee that raised vp Christ from the death, shall also quicken our mortal bodies by his spirit that dwelleth in vs. So doeth the Apostle from the presence of the same spirit prove the like effect in rayling vs from the death: and therefore as he saith to the Corinth. because we have the same spirite of faith (as it is written, I beleaved and therefore I haue spoken) wee also beleeve, and therefore speake, *knowing that he which hath raised vp the Lord Iesus, shall raise vs vp also by Iesus, and set vs with him.* So it is evident, that the Resurrection of Iesus from the death, is the ground and foundation of the hope of Resurrection from the dead to all that have the same spirit of life that is in Christ Iesus dwelling in them: for the law of that spirit of life which is in Christ Iesus, doth

1 Cor. 2. 15  
29.

Rom. 6. 3.

Rom. 6. 5.

Rom. 8. 8.

1 Iohn 3.

24.

Rom. 8. 11.

2 Cor. 4.

13.

E

frez



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Rom. 8. 2.

Al the promises of God are first fulfilled in Christ himselfe.

Heb. 2. 9.

Rom. 8. 29.

1. Cor. 30.

Phil. 3. 8. &c

free all those in whom he dwelleth, from the law both of sinne and death, as testifieth the Apostle to the Romanes. Hereby are wee taught two profitable lessons: the first is, to carefully marke how farre God accomplished his promises in Christ his sonne. For so farre may all that beleewe, be assured, that he shall accomplishe them in them through Christ. Therefore have we hope of sanctification from sinne, Resurrection from the dead, and glorification in the heavens, because these promises are fulfilled in Christ, whom we see crowned with glorie and honour, as sayeth the Apostle to the Hebrewes: which was made a little inferior to the Angels, through the suffering of death. *For God hee predestineth all those whom he hath foreknown to be made like to the Image of his Sonne, that he might be the first born among manse brethrē.* And therfor the knowledge of Christ should be to vs most pretious, since we can know no more, nor hope for no more blessing frō God, then we first knew to have bene bestowed on Iesus Christ our head, who is made to vs of God, wiesdome, sanctification, iustification and Redemptiō. Therefore did the Apostle *Paul* esteeme all things losse, for the excellent knowledge sake of Iesus Christ our Lord: and did iudge all things but dung, that hee might gaine Christ, and know him: And the vertue of his Resurrection, that he also thereby might attaine to the resurrection from the dead. The second lesson is, to pray

*and infalliblenes thereof.* 67

pray to God day and night, to send vs that blessed spirit of promise, seeing the things which are wrought in Christ, shall not bee accomplished in any, but those who have the same spirit of lyfe, that is in Christ Iesus dwelling in them. And therefore they can not hope for renovation to the Image of God, and restauration of their dead bodies to the lyfe of God, and glorification with the glorie of God, wherewith Christ is glorified, who have not the spirit of Christ.

This is the first vse of this poynt, whereby wee are taught to discern true hope from the ground and foundation whereon only it is builded, and that is Iesus Christ alone.

The second vse is, to teach vs, not only confusedly to learne Christ, but even perticuliarly to consider all the degrees and severall partes of that great worke of our redemption by him for the more solide and stedfast fixing of our hartes in him. For albeit it be most true, that he who is pertaker of the death of the Sonne of God, is also pertaker of his life & of his glory, &c. yet neither can the faith and hope bee so stable, nor the comfort so great, as when in Christ our Lord we see a perticular ground and warrant for every article of our faith. Therefore in this place doth the Apostle lead vs to the resurrection of Christ from the dead, for establishing our hearts in the hope of our life with God in the heavens. For as wee goe forward in consideration of the partes of Christes working and se-

A distinct  
knowledge  
of Christ  
requisite.



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verall actions done by him, for our full redemption, so doeth our faith increase, & our hope by degree to degree: whē we looke to Christ dying for vs, we learne to beleeve remission of sinnes in his blood: whē we goe on to his resurrection, we embrace the hope of lyfe frō the dead: when we looke to his ascension, we apprehend our ascending to the heavens: and in his glorification, wee are comforted by the hope of that same glorie. Thus doeth it serve much for our comfort, to know all the perticularities of Christes humiliation & exaltation, according as the Lord our God hath revealed them in his word, beginning at his Incarnation, going on to his birth in great basenes, expressing thereafter the troubles of his youth: laying out next the sorrowes of his life, whyle hee caried our infirmities: walking in the similitude of sinfull flesh, and subiect to all the infirmities thereof, except sinne: proceeding to his death, and kinde thereof being most accursed, as witnesseth the Apostle to the Galathians. In all which the spirit of God letteth vs see our infirmities, our sinnes, and our sorrowes layed vpon him, and vs acquitted of them in him. Thereafter are we led to his buriall, wherein is set before vs the hope of the everlasting abolishing of sinne. Then come we to his Resurrection, the ground of our hope once to see death, that last enemy, abolished and destroyed: and so we are guided on with him to the heavens in  
his

Gal. 3. 13.



his ascension, and at length to his glorie at the right hand of the Father. This distinct faith rising vpon the distinct consideration and knowlergd of the distinct operation of the power of God through Christ, in them that beleeve, is lively set foorth to vs by the Apostle to the Ephesians. Praying for them that they might receive *the spirit of wisdom and revelatson*, to that same effect that they might know distinctly the parts of his working in them that beleeve, and shewing them perticularly certaine of the said effectes of his power: First, their quickning with Christ: Secondly, the raising of them vp together with Christ: and thirdly, the making of them to sitt together with him in the heavenly places in Christ Iesus. And the same Apostle writing to the Colossians, and shewing that we are accomplished and perfited in him alone, doth manifest the same by perticular induction, in these wordes: *In whom* (sayeth hee) *ye are circumcised with circumcision made without handes, by putting off the sinfull bodie of the flesh, through the circumcision of Christ*, which hee expoundeth thereafter more perticularlie in the partes of this circumcision, and severall groundes of everie part, saying, in that ye are buried with him through baptism. Secondlie, in who yee are also raised vp together through y faith of the operation of God, which raised him fro the dead. Thirdlie, and you which were dead in sinne, and in the vncircumcision of the

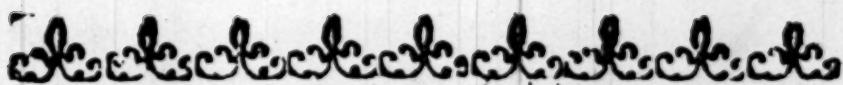
Ephe. 1. 17.  
&c. & 2. 1.

Colos. 2. &  
11. &c.

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fleshe, hath he quickened together with  
him, forgiving you al your sinns. Fourth-  
lie, and putting out the hand-writing that  
was against vs, which was contrarie to vs,  
he even tooke it out of the way, and faste-  
ned it on the Crosse. And fiftlie, he spoi-  
led the Principalities and Powers, & hath  
made a shewe of them openly, and hath  
triumphed over them in the same Crosse.  
Thus doeth the Apostle leade vs to the  
sight of our death and buriall spirituall to  
sinne: of our rising from the dead: of our  
spiritual quickening with the life of God:  
of the abolishing of our debt and dittay:  
in abrogation of the Law, which was con-  
trarie to vs: and of the vtter overthrow of  
our spirituall enemies, and our glorious  
triumph over them all in Christ Iesus our  
Lord: which at length our God shall fullie  
accomplishe in everie one of vs, in the  
glorious appearing of Iesus Christ  
our Saviour, whose Name  
be blessed for ever.

AMEN.





## The second Sermon.

1. Epist. of Pet. Cap. 1. verses

4. *To an inheritance immortall and vndefiled, and that withereth not, reserved in heaven for vs:*
5. *Which are kept by the power of God thorow faith vnto salvation, which is prepared to be shewed in the last time.*



**W**E must remember the trueth of that which the Apostle *1. Cor. 2. 9.* speaketh to the Corinthians, touching the thinges which God hath prepared for those that love him, that they are such, as neither eye hath seene, neither eare hath heard, nor hath come into the heart of man. Therefore did none of the Princes of this worlde knowe them, as saith the same Apostle in the same place. For no naturall man perceyvethe the thinges of the Spirit of God, neither can he know them because they are spirituallie discerned, for



72 *The excell. and infalliblenes*

1. Cor 13. 12

Col 3. 3.

1, Iohn 3. 2.

Heb. 11. 1.

the wisdom of God is a hid wisdom, closed in a myserie, which is not given to every mā to vnderstand: yea the very children of God, to whom God hath given his spirit, which searcheth all things, even the deepe things of God: although God doe reveile to them his secret, yet doe they see here but through a glasse, darklie, as saith the Apostle. For our life (as witnesseth the same Apostle to the Colossians) is hid with Christ in God. And as saith Ioh. in his first Epistle: Now are we the sons of God, but yet it is not made manifest what wee shalbe. For this cause we must content our selves in this life with the sight which faith giveth vs, which is of that nature & force, as testifieth the Apostle to the Hebrewes, that it maketh things invisible, to be evident, and as it were visible. For clearing of which sight, and so consequently, the further establishing of our faith and further increase of our spirituall ioy, the Lord our God in his blessed worde doth set forth those invisible things, vnder earthlie similitudes of things known to vs: Thereby to leade our soules to the more livelie consideration and clearer knowledge, what the hope of his calling is, and what the riches of his glorious inheritance is in the Saints, that thereby we may be encouraged, with greater patience and constancie, to runne the race that is laid before vs, and to holde fast the confession of our hope without wavering vnto the ende: waiting still for the

the manifestation of our blessed hope, in the glorious appearing of Iesus Christ our Saviour. Therefore is it that the Apostle in this place, having spoken of the abundant mercie of God in begetting vs againe to the hope of lyfe: in the next place *expon- deth* the excellencie of this life hoped for, that thereby we may vnderstande, that all things in this world are but vanitie, and in comparison thereof nothing but dirt and dung, and so to be accounted losse that we may gaine it. Afterwards he declareth to vs the luertie & certaintie which the Saintes have of enioying this lyfe hoped for: both in regard of the life, & also of themselves. So that here we have the other two points of consolation, touching our hope, to be cōsidered, wherof we did speake in our last Sermon, to wit, the excellencie of the lyfe which wee looke for: and the certaintie of our attaining to it. The first is expressed in these wordes, *to an inheritance immortall and vndefiled, and that withered not.* The other, in the rest of the words which we have read.

In the first point we have two things to cōsider: one is the title or name which the Apostle giveth to our hope or life: the other is, the properties which he attributeth to it, by which he setteth before vs the preciousnes & excellēcy of it: The title which he giveth it, is, That it is *an inheritance*. The properties are three, *eternitie, puritie, and vn- changeablenes.*

To speake then of the first: The Apostle calleth



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**Eternall life** is an inheritance belonging to the sonnes, not to servants.

calleth *eternall life*, an inheritance, to inform vs by what title we attaine vnto it, and by what right wee enioy it, to wit, by the right of heires. For seeing God only doth inherite immortalitie and life, as his proper possession, we can never attaine to it till first we be made the heires of God, even coheires annexed with Christ Iesus, who only is the righteous heire of all things, as saith the Apostle Paul to the Hebrues, because hee is the onely Sonne of God. Now wee are made the heires of God, by being first made his children, as saith the Apostle to the Romanes. If (saith he) we be children, we are also heires, even the heires of God, & heires annexed with Christ. And againe to the Galathians: If thou be a sonne, thou art also the heire of God through Christ. For it is manifest even among men, that the sonne either by nature or by adoption, is counted for the heire. Now by nature we are not the sonns of God, but as saith the Apostle to the Ephesians, by nature we are the children of wrath, and by the redemption made by Iesus Christ, wee receive the adoption of the sonnes, as witnesseth the same Apostle to the Galathians. God sending the spirit of his Sonne in our heartes, which cryeth *Abba Father*. Thus by Iesus the only sonne of God, & so consequentlie, his only heire by nature, we are first made the sonnes of God, and so also the heires of this inheritance of God. The vse of this point is, to in-

Rom. 8. 14.

Gal. 4. 5.

Ephe. 2. 3.

Gal. 4. 5.



instruct vs that we must not think to enioy eternall life as the reward of our service, but as the right of heires, being made the childrē of God: Christ in the eight of Iohn saith, that the servaunt abideth not in the house for ever, but the sonne abideth for ever. Thereby informing vs, that hee who thinketh to dwell with God in his house eternallie, must needs be his son, so doeth the Apostle here teach vs, when he sayth, that God begetteth vs againe to the hope of lyfe; declaring that wee must be borne of God, and so made the Sonnes of God, before wee can hope to inherite eternall lyfe. For whosoever doth remaine in the house of God, noe other wayes, but as a servaunt, he shall at length be cast out, and shalbe deprived of eternall lyfe, which is the inheritance of the sonnes. Christ himselfe sheweth, that al our service is vnprofitable, even when wee have done all that wee can doe, if wee respect the merit of it. And the Saints themselves confesse, that even their righteousness is polluted, & like Isa. 69. 6. a menstruous cloth. How wōderfully therefore do they deceive their own soules, who build the hope of their life vpon merit of their workes. The Lord in *Hagar* the servant, & *Ismaell* his sonne, doth livelie represent the lot and portion of all the children of the lawe, that is, of all who by service think to inherite heauen: having no other hope of eternall life then that which is ingendred by the covenant of workes. *Cast*

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Gal. 4. 30.

out, sayeth the scripture, *the seruaunt with her sonne*: for the sonne of the seruaunt shall not be heire with the sonne of the free womā. By this doth the Apostle to the Galathians shew, that which Christ saith to be true, to wit, that the seruaunt shall not abide in the house for ever. Because as the Lord comaunded to cast out *Hagar* the seruaunt with her sonne out of the house of Abraham which was the house of God, so shall he cast out of his house, and deprive of the inheritance of eternal life, all those who are not his sonnes, but craue eternall life, as debt for reward of their workes.

The blessed  
estate of the  
Saints glo-  
rified.

Now we come to the properties of this inheritance, which are three. It is called *immortal, vndefiled, & which withereth not*. These are the speciall things which make a life happie and blessed; and the three contraries do make it miserable and cursed. The three which make it happie are *eternitie, puritie, and vncchangeablenes*. The three contraries which make it miserable, are *mortalitie, or death, sinne or vncleannes, and changeablenes or instabilitie*. The spirit of God therefore by attributing those three properties to our inheritance & life which we hope for, doeth shew vs the excellencie & blessednes of our life wherevnto the Lord doth begett vs againe: thereby to teach vs that we lose nothing, albeit wee loose all things, if so be we gaine this life and inheritance. Let vs therefore consider those properties severallie. The first is *immortalitie,*

tie, vnto an inheritance immortall, that is,  
 an inheritance or life which is no wayes  
 subiect to corruption, but which indureth  
 for ever: and therefore in the scriptures it  
 is called *eternall life*, to distinguish it not  
 only frō the life of beastes and other crea-  
 tures, but even from the life of man him-  
 self, which he hath by nature in this world  
 We shall the more clearlie perceive the  
 comfort of this poynt, if we consider two  
 things which the scriptures lay before our  
 eyes. The first is, concerning that which is  
 in greatest price with man, for which hee  
 laboureth chieflie, as the principall end of  
 all his travels. The second is the vanitie of  
 his labor as touching that end, & vnprofi-  
 tablenes of al his paines, & so cōsequently  
 the vnspeakeable grief and sorrow where-  
 with his soule is pearched, whē he findeth  
 himself frustrat of his end. As for the first,  
 The thing in the worlde most deare to a  
 man, is his life, which gladly he would pre-  
 serve with the losse of al that ever he hath.  
 Sathan did know this, whē to provoke the  
 Lord against Iob he vseth this argument:  
*skinne for skinne, and all that ever a man hath, will* Iob. 2. 4.  
*he giue for his life.* And Christ our Saviour,  
 knowing that the love of this life doeth  
 most of all sway our actions, perceyving  
 this foolish sollicitude in Peter even to-  
 wards him, he sheweth his Apost. that *who*  
*soever will saue his life shall lose it.* How glad the  
 worldly man would be, if he could live in  
 this world eternally: this in deed is the foo-  
 lish-

The blessed  
 estate of the  
 Saintes in  
 heaven im-  
 mortall.

Mat. 16. 25.



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lishnes of men, they thinke their houses and habitations ihall continue for ever: & so rooted is the vanitie in mans heart, that albeit the Fathers that have thought so, doe die like the beastes: yet their posteritie is not made the wiser, but goe on in the foolish way of their fathers, and delight in their talke, as saith the spirit of God in the 49. Psalme. mortall mā stryving vainlie to eternise him selfe in this perishing world. Which vanitie the Lord expresth when he sheweth first that albeit a man by his labours obtaineth aboundance of all things, yet his life standeth not in his riches. Which he cleareth by that parable of the rich man, who said to his soule: soule thou hast much goods laied vp for manie yeares, live at ease, cate, drinke, and take thy pastime: but God saide vnto him, O foole, this night will they fetch away thy soule from thee: then whose shall those things be which thou hast provided? The second argument of mans vanitie is, that as his life stādeth not in his abundance, so can not all his abundance preserve a man from death, nor yet procure the restoring of one dead to life againe, as the Lord declareth in the 49. Psalme. neither can any redeeme his brother, nor give his raunsome to God (so precious is the redemption of their soules, and the cōtinuance for ever) that he may live still for euer, and not see the grave. Thirdlie, Salomon sheweth that all the labour of man is for

Psal. 49. 6. 7

Luc 12. 15

Psal. 49. 6. 7.

Ecdl. 6. 7.

for the mouth, yet the soule is not filled,  
and therefore man paineth him selfe in  
vaine, in traveling for the winde, seeing  
he never can fill his soule, nor satisfie his  
heart with all his labours. Lastlie, sayeth  
the Lord in the foresaid Psalm, Man shall  
take nothing away when he dieth, neither  
shall his pompe descend after him. When  
vaine man seeth this that all his labour is  
in vaine, seeing he can not thereby pre-  
serve his life but he must die, and lye like  
a sheepe in the grave, then doeth his soule  
abhorre all comfort, nothing is there in  
the world that can be able to make him  
reioyce, seeing he must lose that for which  
all other things are desired, and without  
the which, al things do serve for nothing.  
Salomon doth teach this, who seeing that  
he must die, and leave all his labours to  
the mā that should be after him, & cōside-  
ring that mē in them selves were as beasts,  
the condition of both being one: seeing  
as the one dieth so dieth the other: all go  
to one place: and all was of the dust, and al  
shall returne to dust: and perceyving that  
wisedome, nor riches, nor strength, &c.  
made no difference but that it did befall  
to the wise as it did to the foole: then be-  
gan he to hate all his labour, yea even the  
life it selfe, because it was to end. A most  
evident proove, that albeit a man doe en-  
ioye all pleasures, riches, and honors, yea  
all whatsoever he traveleth for vnder the  
sunne, or whatsoever his hart can wishe in  
this

Psal. 49. 17

Ecc. 2. &c.

Ecc. 3. 18.  
19. &c.

Ecc. 2. 15.  
16.

Ecc. 2. 17.  
18.



this world: yet is there no peace to the hart of him, nor ioye to the soule of him, nor happines in the estate of him, so long as he seeth he must die and his life must end, then doeth he with Salomon conclude, al, not onely to be vanitie, but also vexation of spirit: yea the more he doth possesse of these earthlie blessings, the greater is his miserie, and more grieuous are his sorowes when death cometh to plucke him from his house to the grave. Thus even the verie life of man, wherein is the chiefest comfort of man: by mortalitie, becometh a grief to man, and a vexation to the spirit of man: For all the ioyes of this world, and all the comfortes of this life are eclipsed by death. This being rightlie weyghed and well considered, wee shall then apprehend what infinite consolation this firste propertie of the life, vnto the hope whereof our God hath begotten vs againe, doth minister vnto vs. for therein we see that taken away which alone is sufficient to make our life miserable & cursed, even mortalitie and death, which is the curse of God vpon mā for sinne. Surelie let a man looke to his life, albeit in the eyes of mā never so happie, yet if he looke to it as it is in deed, that is to saye mortall and deadlie, although it be busked with all the beauties of this world, and fortified with all the strength of this worlde, and crowned with all the glorie of this world, yet shall he never haue comfort in it: and  
ir



it is most certaine that they see not what this life is who glorie in it: and it is the verie blindnes of their eyes which do not let them see their end, that maketh the wretches of this world to reioyce in any thing vnder the sunne, seeing all shal perish and come to nought. No, No, they see not life to reioyce in, that seeth not this life of the childen of God, vnto the hope whereof the Lord begetteth them: This is the ground of the reioycing and gloriation of the Saintes, saith the Apostle to the Romanes, even the hope of this inheritance which is immortall. And this same sight of this immortalitie of that lyfe was the thing that mooved the Apostle himselfe to desire with lighes to change this earthlie tabernacle with that which is not made with handes, but is of God. For hee did knowe that it was eternall, therefore desired hee to be clothed with it, even to this end, that mortalitie might be swallowed vp of lyfe. This then is the comfort of this first propertie, that death shall have noe dominion over our lyfe in heaven, but it shall remaine for evermore: And herein standeth one of the chief pointes of the happines and felicitie of the Saints in the world to come, that their inheritance is immortall. All whatsoever a mā inheriteth in this worlde, is mortall, his life here endeth, but in the world to come, it endureth eternallie. *The honour, riches and pleasures of this world, perish: but in heaven there is prepa-*

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**Heb. 10. 34** *red for vs an induring substance, saith the Apo-  
stle to the Hebrewes. And the pleasures which  
are at the right hand of God, are for evermore, saith*

**Psal. 16. 11.** *David: These heavens shall passe away, and the e-  
lements shall melt with heate, and this earth with  
the workes that are therein shall be burnt &c, sayeth*

**2 Pet. 3. 10  
& 13.** *Peter: but we hope for new heavens and a  
newe earth, according to the promise of*

*God, wherein dwelleth rigeteousnes. So  
whatsoever we vnderstand by this inheri-  
tance, all is eternall in the world to come,  
the life eternal, the heavens, the earth, the  
glory, the riches, the pleasures, the reast,  
theioy that we shall enioy eternal. The first  
vse of this point is, to make vs who doe  
finde nothing perfectly, happie, nor com-  
fortable, which is subiect to mortalitie, to  
take our hearts and affections of this peri-  
shing life and world, and to cast away the  
love of corruptible things, and to beholde  
and affect the lyfe & blessings that are per-  
manent and everlasting. The second vse is  
to comfort vs against two tentatiōs wher-  
with we have to fight: the one is touching  
our present estate and feeling: the other  
is touching the feare that might enter in  
our mindes of that might befall vs in the  
possession of this life of God in heaven. In  
this present lyfe wee have not onely to  
looke for an ende of our lyfe and of all  
creatures, but the Saintes they have a fee-  
ling of the dayly decay of the outwarde  
man, & themselves hastening to an end: now  
this death that cometh in betwixt vs and  
our hope for lyfe, can not but sometimes  
trouble*

trouble and grievoullie torment the mind that hath no sight of that immortall state to come: Therefore the wicked are weary in bearing of affliction, and are altogether vnable to digest the dolours and paynes which they conceive of death: having no sence, nor sight, nor hope of a permanent and endles life: but the godly man, who findeth his inward man renewing daylie, and feeling in himselfe the powers of the world to come, and being established by hope, he is so farre from fainting with present afflictions, that he reioyceth in them, as saith the Apostle to the Romanes, and so farre is hee from being discouraged or affraid of death, that he chuseth rather to be dissolved: yea many haue refused to be delivered from death, that they might receive a better resurrection. O if this wretched world did knowe what great advantage the man renewed hath aboue him who is not renewed, in the time of trouble and affliction, and speciallie in the houre of death, which putteth an end to all the ioyes of this life: howe much would they esteeme, of that renewing grace that bringeth men to the hope of an inheritance immortall: and how carefull would they be to finde themselves begotten againe to the hope of this inheritance before that heauie day of death doe come vpo them, that they might have comfort against the terrour of it, by the sence and feeling of the life of God begunne in their

Rom. 5. 3.



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soules, which never can be ended, but rather perfected by the death of our flesh, the soule that hopeth even in dying, apprehending eternall life: so the hope of this inheritace which is immortall, doth comfort vs against the mortalitie of our present estate, and future ruine and destruction of this present world. The second vse is, to comfort vs against that which we might feare should happē to vs being possessed againe with the life of God in heavē, even the losse of that life againe: the grounds of this feare may be the experience past in Adam and in Angells: Adam being created to the likenes of God, & being placed in Paradise, did nevertheles lose his perfection and lyfe, and was thrust out of Paradise. Thus left to himselfe, hee could neither keepe his lyfe nor the possession of Paradise, but loosed both by obeying Satan, who did slay him in making him to sinne. The Angels that were in heaven with God, did not keepe their first estate wherein they were created, & which they did enioy in the presence of God, and now are reserved vnder darknes vnto the iudgement of the great day. Who would not feare at these examples to be deprived of lyfe, although once possessed with it, & that also in heaven? Death having overthrowen the life both of man & Angell, even then when they enjoyed all perfection of life, the one in Paradise, the other in  
hea-

Jud. 6.

Heaven. What then is our consolation, eue  
this, that our lyfe which in Christ we reco-  
uer, is more sure then the life which Adam  
had, even then the life whiche Angells  
had by creation, for theirs was subiect to  
hafarde, but our life is exempt from all ha-  
fard of death: therefore are we not to feare  
that it shall befall to to vs any more, as it  
did to them: For our inheritance which we  
looke for is permanent and immortall,  
therefore after your resurrection wee shall  
bee no more in feare nor daunger of  
death, *For this corruptible shall put on incor-  
ruption, and this mortall shall put on immortality,*  
*and then shall death be swallowed vp into victory, &  
mortality shall be swallowed vp of life, and death it  
selfe, that last enemy in that day shall be  
destroyed: for death and hell shall be cast  
into the lake of fire, which is the seconde  
death, then shall we sing most ioyfully that  
song of triumph: O death where is thy sting: O  
grave where is thy victory:* Thus this first point  
doth exceedingly comfort vs, & giveth vs  
ample matter of glorifying God, that hee  
called vs, who are mortall and corruptible  
creatures, frō this miserable estate, to a life  
that endureth for ever: yet doth this next  
property of this life and inheritance much  
more comfort the true children of God,  
who have no further pleasure in life it self,  
then so farre as it doeth serve to the glory  
of God, albeit the wicked take no care of  
dishonoring God, so being they may live.

1 Cor. 15:  
53.

1 Cor. 5. 40

1 Cor. 15:  
26.

Revel. 20.

14.  
1 Cor. 15:  
55.



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For hee that is truly wyle, knoweth that the life which serveth no wayes to the honour of God, shall never procure honour to him that enioyeth it. And whē the Author of his lyfe is nothing benefited by his lyfe, it were better for him never to have had lyfe, seeing it must needs in the end procure his greater harme, and therefore seeing God is holines it selfe, and so by consequence, a mortall enemye of all vncleannes, there can be no happines in a lyfe that is vncleane and polluted. For it standeth sure which the Apostle sayeth, *That without holines, no man shall see God* For this cause it is, that the Saints fight continual-  
**Heb. 12. 14.** lie in this life, because of the burdē of sin wherewith they are burdened, knowing that a necessitie of sinning is laid vpon vs, whyle we walk in this earthly tabernacle,  
**2 Cor. 5. 4.** and therefore with the Apostle to the Romanes, finding that we are solde vnder sin, so that in our flesh ther dwelleth no goodnes, and albeit by the grace of God to will be present with vs, yet we finde no meanes to performe that which is good, because although we delite in the Law of God, concerning the inward man, yet we stil see another law in our mēbers, rebelling against the law of the minde, and leading vs captive vnto the law of sinne, which is in our members. Therefore I say with the Apostle: wee are compelled to crie out against our lyfe, *O wretched men that we are, who shall deliuer vs from this body of death, ever wishing and desiring*



Bring to be freed from this lyfe that is polluted, and in the which wee can not preserve our selves from vncleanes. And this is the second cause why this present life is miserable in all men, of what soever estate they be: all men without exception being defiled with sinne, even from their first conception, *as being both conceived and borne in sinne*: and therefore is it that the Saintes desire to be dissolved, because they know (as saith the Apostle) *that if their earthlie house of this tabernacle were destroyed, they haue a building giuen of God, that is an house not made with handes, but eternal in the heauens*: In which house they shall sinne no more, *because corruption shall be swallowed vp of incorruption*. By this difference now, betwixt this present sinful life, & that blessed life in holines, to the which wee are begotten againe, doeth appeare the excellencie of the one aboue the other, & so doth give iust occasion to al the godlie to cast the love of this life, & all things in it farre from them: being so disposed by the grace of God, that they can not love, nor like that, whereby their God is dishonored, & with as earnest diligēce to preasse forward to that other lyfe, which they see to be freed from all vncleanes, & so from all occasion of offending or dishonoring their God. And yet further to weigh the cōfort of this point, we must remēber that which is cōtained in the former, which instructeth vs that this inheritāce is immortal. These two, so still accompanie one

*Psal. 51. 5.*

*2 Cor. 5. 1.*

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another, that the one that is immortality,  
 can not be without this other property of  
 vndefilednes. For death is the reward of  
 sinne, so that were sinne is not, there is no  
 death. Hereby appeareth that excellency of  
 this lyfe, in that it is exempt from sinne,  
 and so consequently from death: so that  
 this propertie may very well be called, the  
 cause of the other whiche precedeth, that  
 is, Immortalitie: Like as Immortalitie may  
 be compted the cause of the last property,  
 that is vchangeablenes, *for sinne is the thing*  
*of death*, saith the Apostle. And therefore  
 take away sinne, which is the thing that  
 defileth both vs and our lyfe, yea the hea-  
 uens, the earth, and al creatures, death shal  
 have nothing wherewith to annoy vs: the  
 strength of death, which is sinne, being ta-  
 ken away. Now to come to the vse of this  
 point, it serueth for a threefolde comfort  
 to man, when either hee looketh to his e-  
 state, eue vnder grace in this present world,  
 or to the estate of man in his first creation,  
 or yet to the estate of Angels in their first  
 creation. In his estate vnder grace, albeit  
 he have begun to live the life of God, yet  
 still as wee have said, he findeth a rebellion  
 of sinn in his flesh, resisting the will of God  
 in his minde, which wee have sheweth to  
 be a matter of continuall grief to the god-  
 lie, now to the heart oppressed with this  
 godlie sorrow for sinne, that daylie de-  
 fileth him, what can bee more comforta-  
 ble, then that hope of that lyfe, in the  
 which

Rom. 6. 23.

1 Cor. 15.  
56.



which he shall cease from sinne, and bee wholly freed from all the bondes & cordes of iniquitie in the full freedome and libertie of holines. Herewith did the Apostle take vp him selfe from his griefe, in his exclamation wherein he lamented his owne miserie, in the seventh Chap. to the Rom. After hee had saide: *O miserable man that I am, who shall deliuer me from the body of this death?* Looking to that blessed estate of perfect holines, vnto the which we were called by God in Christ, he addeth these wordes of consolation, to recreate his owne soule: I thanke my God through Iesus Christ my Lorde. This maketh the heart to reioyce, which never could otherwayes have perfite pleasure nor ioy in the beginnings of grace, righteousness and holines graunted in this lyfe, no not in the greatest measure, that ever was given by Christ Iesus to any creature: but this hope of victorie maketh vs not to faint nor wearie in our mindes, striving against sinne, but patiently to fight vnto the end, wayting for that blessed hope. Now if man locke further vnto that case wherein Adam was in Paradise albeit in the estate of perfection without sinne, yet sinne did prevaile over him, and did both defile him, and all other things to him. Furthermore, the Angels that were created in perfection, yet did not stand in their first estate, but were overcome by sinn. So strong a thing is sin, that neither man in his integritie, nor Angels in their glorie, were able to resist it.

Here

Rom. 7. 24.



Here now appeareth vpon the consideration of this propertie of our inheritance, how exceeding more happie is our estate in Christ, then was the estate of Adam by creation: yea the estate of Angells in glorie. Their estate was subiect to falling, as doleful experience in both did prove, but in this estate wherevnto wee are renewed in Christ, there is no possibilitie of sinning any more, after we are possesst with our life in the heavens and so the feare of the like miserie which might arise in our heartes vpon their fall, is quite taken away: for our life and inheritance is vndefiled. For when we shal enioy the fruite of our high

**Heb. 7. 26.** Priestes oblation and recōciliation, as he is holy, harmeles, vndefiled, seperate from sinners, and made higher thē the heavens, so shall wee also be holy, harmeles, vndefiled, seperate from sinners, and made higher then the heavens. So then when our God shal be al in vs all, sinne shall haue no more place in our minde, in will, in affection, nor any parte of our flesh. And whereas now to those that are defiled, nothing is pure, but even their mindes and consciences are defiled. So then when wee shal be vndefiled, all things shall be cleane to vs, the heavens, the earth and all things, because wee our selves, our mindes and consciences shal be cleane: and therefore is it that wee waite for new heavens, and a new earth, wherein dwelleth righteousness. For in that kingdome, wherin no vn-  
cleane

cleane thing shall enter, all things shalbe cleane, & so established in cleannes, that nothing shalbe able to defile them for ever. Here is the comfort for them that mourne in this life for their owne sinnes, and the sinnes and abominations that are committed in the middes of the house of God, even that they them selves, and the whole house of God, shalbe delivered from filthines of sinn, being possesse with that everlasting righteousness which is brought in by the sonne of God. Now followeth the third propertie of our inheritāce which is *that it withereth not*. This maketh vp the perfectiō of our estate in heaven: for nothing can make a man happie, which is not constant and stable without change. The rich man is not made happie by his vncertaine riches, because as Iob, he may be turned to povertie, and his habitation made desolate. So is it of all things earthlie: for there is nothing constant vnder the sunne, therefore all is but vanitie. It is true that not only the wicked but even sometimes the children of God, being in prosperite, will be brought to say: *That they shall dye in their Nest: that their roote is spread out by the water, and therefore they shall never be mooved, nor suffer any changes*, but they finde when the Lord shall hide his face, that they are troubled and their estate changed. Moreover, albeit all other things should continew after one, yet mans owne frayeltie maketh his life miserable: for albeit he grew vp in strength

Ezech. 9.  
24.

The Saints  
in heaven  
not subiect  
to change.

Iob. 29, 18.

19.

Psal. 10. 6.

Psal. 30. 6.



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1 Pet. 1. 24.

Iam. 1. 10.

Eia. 40. 6.

Psal. 90. 5.

strength and activenes, yet age cometh & changeth him: So that the moysture of his life being dried vp, they wither as grasse, even as the herbe and grasse of the field, & trees of the Forrest, albeit they flourish in summer, yet in winter they wither, and loose all their beautie of their life. Therefore doeth the spirit of God compare all flesh to grasse, and the glorie of flesh to the floure of the grasse, because as the grasse withereth and the floure falleth away: so doeth also all flesh, and all the glorie of flesh wither and fall away, and so by time is worne out. The consideration of this poynt made *Moses* the man of God, to lament the miserie of mans life, laying it out before the Lord, saying: Man in the morning, he groweth like the grasse: in the morning it flourisheth and groweth, but in the evening it is cut downe and withereth: *the time of our life is threescore yeares and tenne, and if they be of strength, foure score yeares: yet the strength is but labour and sorrow, for it is cut of quicklie, and we flie away.* Now although a life were everlasting and exempt from sinne, yet could it not bring perfect contentement to man, except it were such as could suffer no alteration. If the strong man could continew eternallie in his strength, and not become weake, he might have ioy in his estate: and so also the beautifull man: the rich man: the honorable man, &c. but let a man be in never so good estate, in this life, and as  
con-



contented with his estate, as flesh can be,  
yet all his contentment is taken from  
him by the necessitie of Change, where-  
to all things vnder the sunne are subiect.  
Therefore for fulfilling of our ioye, our  
God hath prepared a life and inheritance  
for vs in Christ, which withereth not:  
but looke what glorie, strength, power  
and maiestie wee shalbe indewed with at  
the comming of Christ in that same glo-  
rie, strength, power, and beautie of life,  
and in that same measure wee shall conti-  
new for ever without changes: our life  
and inheritance suffering neither dimi-  
nution nor alteration of strength, nor be-  
autie, nor glorie, but still flourishing in the  
perfection of strength, beautie, glorie,  
and riches, and honour. This sheweth  
and teacheth vs what is the difference  
betwixt this present life and the life to  
come. This life is not perfited at the first,  
but receyved increase and growth, till we  
come to the perfite stature and strength of  
a man. Therefore it continueth not so, but  
admitteth decrease & daylie diminution,  
till at length after long withering, it bee all  
consumed, but in heaue at the first we are  
exalted to the accomplished perfectiō of fe-  
licite: & in that perfectiō we shal continew  
etenallie: our glorie never becoming lesse:  
our ioye never diminishing: our beautie  
never fading: our strength never impai-  
ring. What would not a man suffer for  
such a life, and what would he not forsake,

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to the end he might enioy this life. The world must either bee blinde, or beastlie without measure, that doth not long to be out of this world, that they may eniove this blessed estate, that never changeth. This serveth to comfort vs in the changes of this present lyfe, because we know that our estate in heaven shalbe exempt from all changes, and to incourage vs against al feare that can come vpon the change that came vpon Adam his life in Paradise: who being without ihame, yet was turned to a shamefull state. But to cōclude this point, the Apostle to the Corinthes setteth forth most livelie these three properties of our estate in heaven, in the description of our Resurrection from the dead, opponing the present condition of our bodies to the future qualities in heaven, and comprehendeth the difference in these three speciallie: *That our bodies are sown in corruption, & are raised in incorruption: they are sown in dishonour, & are raised in glorie: they are sown in weaknes, & raised in power.* And he concludeth by the fourth point, which is as it were the cause of the other three, to wit, *that they are sown naturall bodies, & are raised spirituall bodies.* Hereby incorruption is expressed, the first propertie of our inheritance here mentioned, which is *immortalitie*: & in the second is comprehended *undefilednes*: and in the third this *unchangeablenes*. For our lyfe shalbe immortall, because we shalbe raised in incorruption: and our vile bodies, dishonora-

1 Cor. 15.  
41.



norable for sinne and frutes thereof, shalbe raised in glorie, and therefore free from being defiled any more: & the cause why our life shall not wither, is, because that our bodyes that are here weake, shalbe raised in power, & the cause of all these three consisteth, in the different manner of living that we have heré, and shall have in the heavens, because our bodies here are naturall bodies, or animate bodies after the life of Adam, who was created a living soule: therfore is our lyfe subiect to mortalitie, dishonour and changes, for a soule can not give immortalitie, puritie, nor vnchangeablenes to a body, but in the heavens our bodyes shalbe spirituall bodyes, after the life of Christ, who was made a quickening spirit: for by the spirit of life that is in Christ Iesus, shall wee live altogether in heaven, God being all in all. The principall vse of this poynt, besides these before spoken, is to comfort vs in tentations of this present life, when we finde our spirituall changes, evē of our life in Christ: for the spirituall man is not at all tymes alike, his faith being sometimes so strong, that he dareth boast with David, that *although he walked throw the Valley of the shadow of death, yet would he feare none evill: and though an host pitcheth against him, yet his hart should not be afraid.* At other times his faith becommeth so weake, being sore assaulted, *that his heart fayleth him:* yea even at small occasions. Peter that even now did boast, though all  
the

*Psal. 23. 4.*

*Psal. 27. 3.*



the world should forsake his Lord, yet would he never forsake him. At the voyce of a maide, is brought to forswear him. The spirituall man sustayning the same changes that doth the naturall man. The naturall life which now doth flourish in strength and beautie, doth suffer changes by sickness, by age, and by affliction, that sometimes it weakneth, sometimes it seemeth to be quite away, when it is oppressed, so that the body lyeth as dead in a trance, even so the spirituall lyfe hath the same fits, sometimes the Christian having great difficultie to hold his hope, and sometimes being forced to mourne, as one alreadie among the dead, and one casteth cleane away from the presence of God, all sense of the life of God being removed by some extraordinarie temptation, or to great securitie in spirituall exercises. This doth even the spirituall man finde, that in his spirituall life, although it never be taken away, yet doth it many wayes seeme to decay, and sometyms vterlie to be gone: against this grieve have we to comfort our selves with the hope of this estate in the which our life shall never any more be subiect to changes, neither shall our soules be vexed with such temptations, as now doe bring the strongest Christian oftentimes to a most pitifull weakness, so that their soule refuseth comfort, and become so astonished, that they can not speake, and so filled with evill, that they

*Psal. 77.*

*Psal. 98.*

they seeme to be cut off, doubting of their life. And that which I speake of faith, I speake also of the remayning partes of our life: of our love to God and his Saints: our sanctification: our zeale: our ioy: our peace: which all sometimes flourish, sometimes fade and wither. Which all in the life to come shall remaine eternallie, and still flourish in their full perfectiō. Thus much touching the excellencie of our inheritance. Now followeth the third poynt, which is cōcerning the suretie of this inheritance, which is the third thing that worketh the fulnes of our ioy, when we know that ther is a life after this life to be hoped for, and that this life is most excellent. And lastlie, that it is impossible to frustrate vs of this life. The other two doe provoke a thirst and earnest desire of this life, but the third bringeth peace and consolation to the man that longeth for it: when hee knoweth assuredlie that hee shall have it. Whereas the contrarie is a verie hell to the conscience. For when it is given to a man to know there is a life prepared for a man in heavē, and that this life is so excellent, that there is nothing worthie of it in this world: What grief and vnspeakeable sorrowe must it breed to him, to be deprived of that estate, wherein he seeth such felicitie? *Esau*, when he heard that he was deprived of the blessing, following the birthright, he cryed out with a great crie and bitter out of measure, sayeth the

The certaintie of salvation.

Gen. 27.

G spi.



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7  
Heb. 12.

2 Pet. 2. 1.  
Iud. 11.

Num. 23.

Heb. 5. 17.  
18. &c.

spirit of God: for hee would haue inheri-  
ted the blessing, and therefore sought it  
with teares, but hee was reiected, saith the  
Apostle to the Hebrewes, & found no place  
to repentance in his Father. This is the iust  
iudgement of God against all prophane  
persons, who preferre in their worldlie ne-  
cessities, the pleasures of this life to the in-  
heritance of the life to come: to make  
their vaine and fruitles desires of that life,  
to torment their mindes. The same moo-  
ved *Balaam*, that prophane prophete, which  
loved the wages of vnrighteousnes (seeing  
the blessed end of the righteous, but no  
wayes assured to enioy it) to crie out: O let  
me dye the death of the righteous, and let  
my last end be like his. So deadlie a wound  
doth pearce the soule that findeth no assu-  
rance of that life, wherein consisteth all  
felicitie. Therefore to make vs pertakers  
of that solide consolation which is proper  
to the godlie, our God doeth let vs see how  
sure & certaine this life is to al that are be-  
gotten to the hope of it. For it is this cer-  
taine assurance of the enioying of it that  
worketh strong consolation in the Saints,  
as is manifest by the wordes of the Apostle  
to the Hebrewes, God (sayeth hee) *willing  
more aboundantlie to shew vnto the heeres of promise  
the stablenes of his counsell, bound him selfe by an  
oath, that by two immutable things, wherein it is  
impossible that God should lie, we might haue strong  
consolation: who haue our refuge, to lay holde vpon  
that hope, that is set before vs.* Declaring here-  
by



by that the strength of our ioye, dependeth vpon the infalliblenes of our hope. Therefore is it, that David doeth pray to God in the hundreth and sixt Psalme, *That he would remember him with the fauour of his people, & that hee would visitie him with his saluation.* To that end he subioyneth him selfe that sayth. *That I may see the felicitie of thy chosen, & so reioyce in the ioy of thy people, and glorie with thine inheritance.* Shewing that without sight of this felicitie and certaine assurance of it, no heart can ioy nor glorie, as doe the children of God. We come therefore to consider this poynt, which is set downe to vs in two partes, according to the twofolde daunger which may seeme to be in the attayning to this life. The first is, in the life it selfe, to know that it be sure. The second is in vs, to know that wee be sure to that life. For if either that life might be taken away from vs, or yet that we could be taken away from enioying that life, there could bee no certaintie of it to our soules. Therefore first the Apostle declareth, how this life is kept for vs. Next, he sheweth how we are kept for it: that neither it can be taken away from vs, nor wee from it. The keeping of it is set downe in these wordes: *Reserved in the heauens for vs:* and the keeping of vs to it, in the wordes following: *who are kept by the power of God through faith vnto saluatiō.* And lastlie, the time of the manifestation of it, is set downe to vs by the Apostle, saying: *Which is prepared to be shewed in the last time.*

Psal 106.  
4. &c.

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God the  
keeper of  
our life.

As touching the first parte of the suretie of our life, it consisteth first in the keeping of it. Secondlie, in the place where it is kept. And thirdlie in the end wherefore it is kept in the heavens. *It is kept* (sayeth the Apostle) *in the heaven, and that for vs.* First then we will speake of the keeping of it, which bringeth great consolation to the beleeving soule. Angells lost their life, because the Lord did not keepe it to them: And Adam lost his life likewise, because it was comitted to his owne keeping. But now the Lord doth no more commit the keeping of our life in Christ to our selves, because we should doubtlesse loose it againe. For if man in his integritie was not able to keepe his life: how much lesse is he able to doe it in his corruption and infirmitie? yea the verie Angels, that yet doe continew in the life of God, were not able to indure, if God did not preserve them in that life. Blessed therfor be God, who hath taken in his owne hande the custodie of our life. The Apostle doeth herein comfort him selfe against the shame of the Crosse, which he did suffer for preaching the gospel, saying: *For which cause I also suffer these things: But I am not ashamed, for I know whom I have beleeved, &c.* This made Paul reioyce, that God was able to keep his life, to whom he had committed it. And this is the great mercie of our God towards vs, that he doth take the care of keeping our life him self. Sathan is most carefull, sometimes against  
our

2 Timoth.  
1. 20,



ourselves, sometimes against our life: for when he can not prevaile against the person to entise him to sinne, and so to death, then doth he assaile his life, putting at his faith, to see if he can wrest from him his confidence in God: knowing that the destruction of our persons followeth the losse of our spirituall life in Christ. But thanks be to God, that it is not in our hande to loose our life, since it is not committed to our keeping. And therefore in our greatest tentations, when it seemeth, according to our sense and feeling, that Satan hath taken from vs, our peace, our ioy, our righteousness, our confidence, our light, and communion with our God: so that it appeareth to vs, that we are vitterlie forgotten of God, & all hope of life taken from vs: yet we may holdlie answer, that our life is not lost, although all sense be taken from vs of it: for our life is not in our keeping, but in his, who is stronger then all, & therefore no tentation is able so to overcome vs, that we bee compelled to cast away our confidence in God, who is faithfull, *unto whom in all our sufferings according to his will, we comit our soules in wel doing, as to a faithfull Creator:* according to the exhortatiō of the Apost. Pet. in his 1. Epi. cha. 4. & 19. verse. For he doth not expone our life to hazard, as he did the life of Angels & of Adā in paradise. The gates of hel are not able to prevail against the elect of God in Christ, since God him selfe is the keeper of their life.



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Our life is  
in the hea-  
vens,

Iob. 1.7.

Col. 3.3.

Phil. 3. 20.

Col. 3.4.

The second part is, concerning the place where it is kept, and that is, saith the Apostle, *Heaven*. Doubtles, it is much more sure which is layd vp in heaven the that which is kept in earth, for there Sathan hath no such accessse, nor power to execute his craft and malice, as he hath in the earth. For his labour is, in compassing the earth to & fro, as he sayeth himselfe in the booke of Iob. Therefore whatsoever is taken out of the earth, and put in the heavens, is exempt from all daunger of the Diuilles malice. Therefore is it that our God willing to assure vs that our lyfe is in no daunger, doth shew vs that it is in the heavens. For that which wee enioy here in this worlde, is an earnest of our lyfe, but not the life it selfe. For it is true which the Apo. sayth to the Colossians: *That we are dead, and that our lyfe is hid with Christ in God*. The vse of this point is, to make vs lift vp our mind to those things which are aboue, as the Apostle in that same place exhorteth vs, and to set our affections on these things which are aboue, because our lyfe is aboue with Christ, and therefore it becōmeth vs to have our conversation, as Citizens of the heaven: From whence we look for the Saviour, even the Lord Iesus, & so cōsequently for our lyfe, for our lyfe is with him: and when he shall appeare from heaven, then shall our life also appeare with him. Therefore ought we to mortifie our members, which are on the earth. For where shall a mans heart be but where his treasure is, & what cā be our treasure

Measure more then our lyfe? Therefore heaue is the iudgement that the Apostle teacheth against them that minde earthlie things, writing to the Philippians. There is nothing can mooue a man more to seek for heauen, then this, to know, that his life is there, and nothing can serue to moderate our love of this world, & of all things in this world, more thē this, to know they belong not to our life, which consisteth not in them, nor in any thing vnder the sūne, seing that it is in the heauens. Moreover this warneth the godlie, with the Apostle Paul, to thinke, that they have not yet attained to the Resurrection from the dead, or that they are already perfect, so long as they are in this world, seeing their life is not in this world: And therefore that they ought to forget that which is behynde, & indevour theselves to that which is before, and follow harde toward the mark, for the price of the high calling of God in Christ Iesus. Further, it is a singular comfort against the fall of Adam: For hee had his life in Paradise, but not in the heauens, therefore was his lyfe subiect to spoyle, whereas ours is in the heauens, and therefore not subiect to spoyle. And yet to augment our ioy in this point, wee have to consider that which the Apostle sayeth to the Colossians concerning our lyfe. *It is* (saith he) *hid with Christ in God.* First it is hidd. Secondlie it is hid with Christ. Thridlie, it is hid with Christ in God. Wee our selves, who have further sight of

Philip. 3. 18  
19.

Philip. 3. 12  
&c.

Col. 3. 3.



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things that are above, the Sathan hath, do  
not see our lyfe, it is yet hid frō vs, for ne-  
**2 Cor. 2. 9.** *Ver eye did see, nor eare hath heard, neither came in  
mans heart, the things which God hath prepared for  
them that love him:* much more then is it hid  
from Sathan, that he can not see it. Secōd-  
ly, it is hid with Christ, even with him  
who hath given his life for it, and purcha-  
sed it to vs by his owne death. It can bee  
with none to whom we can more securely  
credit it, or who cā have more care to pre-  
serve it. He was faithfull in all that the Fa-  
ther did commit to him, for none of them  
that the Father gave him, did he lose: And  
**Iohan. 17. 12.**  
**Iohan. 17. 2.** this is the Fathers will, that he should give  
eternall life to all thē that the Father hath  
given him, & this life that he should give  
vs, is with him who should give it. There-  
fore it must be in sure keeping: yea more  
it is hid with him, because he is our life it  
selfe, and now hee being taken out of our  
sight, and hid in the heavens, our life can  
not be seene, til he be seene againe: this is  
the suretie of our lyfe, that it is with our  
Savior. Who in purchasing of it, did spoyle  
the principalities, and powers, and made a  
**Colos. 2. 17**  
**Ephe 1. 22.**  
**Colos. 2. 10** shew of them openlie, and triumphed o-  
ver them in the Crosse: to whom all things  
are subdued, & who is the head of all prin-  
cipality and power. Thirdly, it is in God. O  
what a comfort is this, that the Lord him-  
selfe is the place, even the Coffer or Chist,  
in the which our life is kept, so that Sathā  
must spoyle God himselfe, before he be a-  
ble to spoyle our life. The damned Angels  
had



had their life in the heavens, but kept in themselves, & therefore lost they it. And therefore as the keeping of our life in heavē, assureth vs against the feare of the lyke losse that befell to Adam, who had his life in earthlie Paradise, vnto the which Sathan found acceſſe: So this keeping of it with Christ in God, assureth vs against the terror of the Angells fall. This now concerning the place where our life is kept. Now followeth the end wherfore it is kept, and that is for vs, saith the Apostle. It were no comfort to vs how surely soever this inheritance, so excellēt, were kept by God, if God did keepe it for Angells, or if he did keepe it for any other creature, or for himself only. For no happines of any other creature could cōfort me, I being my self deprived of it: but here is our cōfort, that we know, this life which is kept by God in heaven, is kept for vs, & for none other. Therefore the wicked, who have no assurance to gett this life, have no cōfort in the sure keeping of it. The very speeche of the Apostle leadeth vs to cōsider That blessed is the man, who is in the fellowship of the elect, for whom this life is ordained, that he may say, as the Apostle doth here, That hee is one of the nūber for whō that life is kept. This is the maner of the Saintes speech, because they see that it is in the communion of Saintes, that they enioy all the blessings of God in Christ. Therefore to speake of their enioying of them in this fellowship, as being of that number. This is the third thing that

Life is kept  
for vs.

that sheweth the suretie of this life to vs,  
 even because it is for vs that God keepeth  
 it. It was doubtles a great tentation to the  
 poore *Cananistish* woman of *Sarophemica*, when  
 she heard Christ say, that hee was not sent  
 but to the lost sheepe of the house of Isra-  
 ell: and yet more heavie, when she heard  
 him say to hir, That it was not good to  
 take the childrens bread, and to cast it to  
 dogges, as though he had neither ben sent  
 to her, nor yet had gottē the dispēfation of  
 grace, to bestow ought on her therof, & if  
 her faith had not overcome this assault, it  
 had bene better for her never to have kno-  
 wen, that he was the Lord of life, sent into  
 the world for the life thereof: but her con-  
 solation could not be taken from her, nor  
 her confidence drawē out of her heart, be-  
 cause shee did see through faith in him,  
 that even the dogges of the Gentiles were  
 to eate of the crummes of the childrens ta-  
 ble. This also made the Gentiles to re-  
 ioyce in their hearts & be glad, when they  
 heard of the Apostle Paul, that God had  
 ordained Christ a Saviour, & a light to the  
 Gentiles. when before they heard of the  
 promise made to the Iewes, and fulfilling  
 thereof in Christ, in whom forgiveness of  
 sinnes was preached, & desired & besought  
 the Apostles Paul and Barnabas, that they  
 would preach these wordes to them the  
 next Sabbath day. Doubtles they would  
 haue given all the world, to haue ben sure  
 that that consolation which was preached

**Act. 13. 48.**



to the Iewes, might also haue belonged to them. And therefore when the next Sabbath day they had it, out of the Apostles mouth, confirmed by the scripture, that God had made Christ the light of the Gentiles, that he should be the salvation vnto the end of the world: It is said, that they were glad, and glorified the word of the Lord. For what awayleth it a man to heare that there is salvation for men in Christ, & that there is an vnspeakable felicitie layed vp in the heavens, except that he know that he is one of the men for whom it is prepared: those mens religion that consisteth only in the certaine knowledge that there is a Saviour, and that there is remission of sinnes in his blood, and eternall life to all that beleeue in him, and yet never labored to know if he was given to them a Saviour in perticular vnto the remission of their sinnes, and giving of eternall life to them in particular, is nothing but a fantasie without fruits or comfort. Here is then the chief poynt, that this life is surelie kept, & that for vs. Neither can ever the soule of a poore sinner receiue cōfort, vntill it be said to his soule, to thee belongeth remission of sinnes, and to thee is reserved salvation in the heavens. Then is his heart established in hope. Thus much now for the suertie of our inheritance. Now followeth the sure keeping of vs to it: and this is brought by way of a description of the Saintes. For when the  
Apostle



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Apostle had said, that this inheritance is kept in the heaven for vs, then he expoundeth whom hee doth vnderstand by that word &c, even those (saith he) who are kept by the power of God through faith vnto saluatiō, which is prepared to be shewed in the last time. So that these words doe both containe a description of the children of God, and in their description, a declaration of their suretie vnto life. The first point of this description standeth in their keeping: the second in the power whereby they are kept. The third, in the meane whereby this power doth keep them. And lastlie, the end wherefore they are kept. As concerning their keeping, it is a matter of great moment to the child of God, for although he knoweth that his life be sure enough, because it is in heaven, and there kept with Christ in God, for him, yet herein is his peace and ioy troubled: because he himselfe is yet in the earth, subiect and expōed to the tentations of Sathan, of the world, and of the flesh: and daylie in daunger to bee overcome, and so to bee spoyled from that life, that is sure in the heavens. Being therefore in this daunger, and by experience trying oftentimes his own weaknes, and the strength of his enemies, in his manifest flydings and fallings: never can he have solide comfort, till his minde be assured, that the gates of hell shall not bee able to prevaile against him: finding the power of God magnified in his mortal

2 Cor. 4. 8.  
&c.

all bodie, in that (though hee bee afflicted on everie side) yet hee is not in distress: though hee be in doubt, yet hee despaireth not: though hee bee persecuted, yet hee is never forsaken: and although hee bee oft cast downe, yet hee perissheth not. They that trust in the Lord, being as Mount Sion, which can not bee removed, but remaineth for ever. So that they may sing in that song of the Saintes in the hundreth and twentie nyne Psalm: *They have oftentimes afflicted mee from my youth, May Israell now say. They have oftentimes afflicted mee from my youth, but they could not prevayle against me.* For the same God, who hath taken the keeping of our lyfe, hath also taken the keeping of vs to that lyfe. Therefore the Apostle Paul, who reioyceth in this, that God, to whom hee had committed his lyfe, was able to keepe it vnto that day: doth also boldlie glorie in this assurance: That the Lord will deliver him from everie evill worke, and will preserve him vnto his heavenlie kingdome. Our Saviour willing to comfort vs, against the griefe of his bodilie departure out of this worlde, before his death, did recommend vs all, who are in this worlde, to his Fathers keeping, least wee should thinke our selves left without a keeper, when hee who whyle hee was in the world, did keepe vs, was no more in the worlde. It is impossible that the Father should deny the Sonne any thing, that he shall aske: for the Father heareth the Sonne alwayes.

Christ

*Psal. 129. 1.*

*2 Timoth. 3. 12.*

*2 Timoth. 4. 18.*

*Ioh. 17. 11. 15.*

*Ioh. 11. 42.*



**The Saints  
are kept by  
the power  
of God.**

Christ Iesus likewise in the tenth of Iohn, speaking of the sure felicity of his sheepe, that they should never perish: he giveth the reason, from the sure keeping of them in the hande of the Father. *My Father* (saith he) *which gave them mee, is greater then all: and none is able to take them out of my Fathers hande.* Neither (sayeth he) *shal one plucke them out of my handes.* And he addeth likewise the reason. *For I* (saith he) *and my Father (who is stronger then all) are one.* The second point of our consolation, is, from the power whereby God doeth keepe vs, even the power of God himselfe. The reason why the knowledge of this is requisite, may well bee gathered out of the sixt to the Ephesians, where the Apostle exhorting vs to arme our selves with this power of the Lords might, doeth give vs a reason why wee should doe so, *because* (saith he) *we wrestle not against fleshe and blood, but against Principalties, against Powers, & against worldly Governours, the princes of darknes of this world, against spirituall wickednesses, which are in the high places.* Therefore he biddeth vs, *To take the whole armour of God.* If wee had only to doe with flesh and blood, it might be that the power of flesh & blood might be sufficient for vs, to defend vs: for ther is not, nor hath bene, any power of man so great, but there hath bene and shalbe a power of man able to withstande it. So if a Prince did ryse against vs, we might flie vnder the shadow of another Princes winges for our securitie, but  
no



no man, in the world, how great so ever he be, is able to defend him selfe, much lesse others, from the assaultes of Sathan, sinne, and death. These three are stronger then any creature. for sinne hath overcome both Man and Angell. and death, by sinne, and Sathan prevailed against man in his integritie. Therefore it is most needfull that wee bee guarded by another power stronger then the power of man, yea stronger then the power of Angells, and yet stronger then the power of sinne and death, which haue gotten dominion over all men, and over a great many Angells. Now, a greater power then these is not, except only the power of God: who is able only to subdue all things to himselfe, by the power of his might. This serveth first to comfort vs against all terrour of the Divells power and malice, who as saith the Apostle, *Goeth about like a roaring Lyon, seeking whom he may devoure.* knowing that we are kept by that stronger one, who is able to binde that strong one, that is, Sathan, and spoyle him of his goods, even by that mightie Sampson, who by his owne death did destroy him that had the power of death, that is the Divell: and by that strong Lyon of the Tribe of Iuda. Secondly, it teacheth vs that lesson of the Apostle to the Corinthians, not to reioyce of our selves, except it bee of our infirmities, in the which we gladlie ought to reioyce, that the power of Christ may dwell in vs.

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1 Pet. 5. 8.

Heb 2. 14.

2 Cor. 12.  
5. 9. 10.

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Moreover, even in our infirmities, in reproches, in necessities, in persecutions, in anguish for Christes sake, we should take pleasure: because when we are weak, then are we strong: for the power of God is made perfect through weaknes, as sheweth the same Apostle in the same place. Thirdly, this sheweth the vanitie of all those men, who doe esteeme them selues sure ynough guarded against the power of the Devill, by Crossings, by holy water, by ringing of Belles, &c. and such like vanities. It is evident that these men did never yet sufficientlie know, either their own weaknes, or the Devills power: against the which by the Apostle in the place aforesaid to the Ephesians, it is manifest, that no man is able to stand fast, who is not armed and made strong by the power of Gods might. It is most certaine, that Angells are not able to keepe vs, If God did withdraw his strength from vs. And therefore doth David shew vs, that only the man who dwelleth in the secret of the most high, & abideth in the shadow of the Almighty, is in a secure estate, that he needeth not to be affrayd, neither of the feare of the night, nor of the arrow that flyeth by day: nor of the pestilence that walketh in the darknes, nor of the plague that destroyeth at noone day. He shall walke vpon the Lyon and Aspe: the yong Lyon and the Dragon shall he tread vnderfoote, because the Lord will deliver him from the snare of  
of

Psal. 91.

of the hunter, and from the noysome pestilence, and will suffer none evill to come neare him: for he is with him in trouble to deliver him and to glorifie him. Therefore may all the children of God boldly boast with the Apostle, of their securitie, that no Devill, nor other accuser dare lay any thing to their charge: seeing God doth iustifie them, no creature nor Prince, nor power shalbe able to condemne them, for whom Christ hath died, for whom he is risen, and for whom at the right hande of the Father hee maketh intercession.

Rom. 8, 31.  
&c.

None shalbe able to separate them from the love of Christ: no not tribulation, nor anguish, nor persecution, nor famine, nor nakednes, nor perill, nor sword: in all which things, saith the Apostle, we are more then conquerors. But how? not by our owne might, nor by the might of Angells, or any other creatures, but thorough him that loved vs: and therefore in the gloriation of faith, doeth he despise all Principalities and powers, and Angells, & life and death, thinges present, thinges to come: highnes, deepnes, and all creatures, because he is perswadeth, that none of the is able to separte him from the love of God which is in Christ Iesus our Lord. For if God bee on our side, who can be against vs? the power of God keepeth vs, against which no power is able to stande. The last vse of this is, to make vs afraid of sinne, & of the power of it, since no power of the

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world



wor'd is able to keepe vs from the power of sinne and tentations of the Devill, of the flesh, and of the world, except only the power of God him self: and therefore they are wonderfullie deceyved, that thinke it standeth in mans owne power and in the strength of his owne will, to preserve him selfe from sinne, and to keepe him selfe in well doing. Let vs learne to flie vnto God, as our onely keeper, who by his owne power defendeth vs from all our enemies.

Gods power is practised by faith.

Nowe followeth the meane or middes, whereby this power of God is exercised & practised in keeping of vs, and that is faith saith the Apostle. Who are kept, saith he, by the power of God through faith. So it is faith in and throw which the power of God keepeth vs. There be manie middes and meanes in and by which the Lord vtereth his power in preservation of his creatures from bodilie & temporall daungers. and keeping of them in the strength, and enioying of this present life: he vseth his creatures for nourishing vs in this mortall life: He employeth diuers meanes for our deliverance from sicknes and other troubles, as Medecine, and such like worldlie helpes. And he manifesteth his power in the government of thinges in the creatures, both heavenlie and earthlie. In all which it may be iustlie said, that God by his power doth keepe all things in the life, state and condition wherein hee putteth them: but none of al these meanes doe

doe serve to keepe vs from spirituall enemies vnto eternall life: there is another meane whereby God vttereth his power, and exerciseth it in vs to keepe vs from eternall death vnto salvation, and that is faith. Therefore is it that the Apostle writing to the Ephesians, prayeth to God for them, that the eyes of their vnderstanding might be opened, to knowe what is the exceeding greatnes of his power towards vs which beleeve according to the working of his mightie power which he wrought in Christ, whē he raised him frō the dead, to teach vs, that God vttereth his power & practises it in his childrē to salvation, by faith. And that this power which he exerciseth in vs that beleeve, is a more strong power then any that ever God vttered or manifested in anie other of his workes, either in creating all things of nothing, or yet in governing or preserving all things created. For the power & might which he imployeth to our preservation who beleeve, is that same power and strength whiche hee wrought in raising Christ from the dead, and in glorifying him, and making him the head of all Principalitie & Power, and giving him to be y<sup>e</sup> head of his church. Which we in greater measure thē ever it was vttered in any other work, because it must be greater that maketh Christ the head of all power in subdewing all things vnder his feete, then that power which made all other powers.

Ephe. 1. 19.



Colos. 2. 12

Philip. 1. 27

1 Pet. 5. 9.

Seeing the power of Christ given him by the Father, over all Thrones and Dominions, over Devills and Angells, and sinne and death, is greater then all other powers which is subdued vnder his feet. Therefore the Apostle speaking of this power of God towards vs that beleeve, saith, That it is according to the working of the strength of his power, as though God never had exercised the strength of his power, in the strength thereof, but in Christ our head, & in vs that beleeve. And therefore also our faith whereby this power of God is exercised in vs, both in quickning and raising vs from the dead with Christ, and in preserving vs, is called by the Apostle to the Colossians, *The faith of the operation of God: or rather, of the effectuall working of God.* In the which place the Apostle sheweth plainlie, that it is through this faith of the operation of God, that God doth raise vs from the dead, as he did Christ. Letting vs knowe, that as it is the power of God onely, that is able to worke these things in vs that concerne eternall life: so this power is never performed, nor practised in vs, but through faith. For this cause is it that the Apostle to the Philippians, declaring to vs how wee must fight, and with what armour against all tentations and persecutions, he biddeth vs fight together through the faith of the Gospell. And the Apostle Peter, teaching vs how to resist our adversarie the Devill, willeth vs to Resist him by stedfastnesse of faith,



faith. And al this is to declare vnto vs, that there is no suretie, nor sure keeping of vs against the Devil, the world, and sinne, but by faith onely: according to that which Iohn in his first epistle teacheth vs, *This is that victorie, that overcometh this world, even our faith.* For who is it that overcommeth this world, but he which beleeveth that Iesus is that sonne of God. And the Apostle to the Ephesians cap. 6, vers. 16, knowing that our chief strength stādeth in our faith, biddeth vs above all other partes of our spirituall armour, *to take the shield of faith, wherewith wee may quenche all the fire dartes of the wicked.* And Christ when hee declareth vnto his Disciples, that Sathan had desired to winow the as wheat, he saith to Peter: *but I have prayed for thee, that thy faith faile not.* Hereby shewing, that howsoever the Devill assault vs, & buffet vs, yet in none of our slydings obtai- neth he a full victorie, so long as our faith faileth not: and that in the sure continu- ance of our faith, stādeth our sure keeping from all the Devills sifting and winowing of vs. Hereby it is manifest, that they which never beleved, had never prooffe of the saving power of God, and that they whose faith is nothing powerful in opera- tion against Sathan, and sinne, never had anie true faith: but as Iames saith, *Their faith is nothing but a dead faith.* For they who truely beleve, doe finde in them selves a power effectuall, whereby they are made able to fight against all Principalities and

1 Ioh 5. 4. 5

Luc. 22. 31.

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spirituall wickednesse: and not only to fight, but also to overcome them. So that even it is a wonder to the Saintes themselves, who knowe their *weacknes naturall*, that they shold be so strenghtned by grace, that nothing is able to overcome them. The vse of all this is, to teach vs, that about all things, we should pray to God, to strengthen our faith, and to preserve it, that it fayle not. For according to the measure of our faith, so is the measure of our strength: and according as we continew in faith, so doth our strength continue with vs. As by the cōtrarie, our faith fayling, our strength faileth vs. Therefore was it that Peter, albeit he receyved a great foyle from the Devill in denying his Lord, yet did he at length overcome the Devill, because his faith failed not, though hee failed in confession. The spirit of God in the 11. Chapter to the Hebrewes sheweth that whatsoever the Saintes were able to doe or suffer for the glory of God, it was by faith: & therefore is it no wonder, although the wicked be overcome with every tentation, to lust, to drunkenes, to chambering, to wantonnes, pryde and covetousnes, &c. seeing the power of God, by which these things only can be overcome, is not in the, they being without faith.

The Saintes  
are kept to  
salvation.

Now have we to speak of the end wher-  
to we are kept, that is, saith the Apostle, *unto salvation*, as we said before of the keeping  
of



of our life: That it were no comfort to vs, except it were kept for vs. So likewise of vs, it were no matter of ioy to vs, that wee are kept, if it were not to salvation that we are kept. For God doth keepe the very Devils in chaines vnder darknes. But whereto, vnto the condemnation of the great day, sayeth *Iude*. Even so also doeth he preserve the wicked from many evils in this lyfe, but all that keeping is no comfort, seeing they are kept as beastes for the slaughter, vnto the day of wrath, and manifestation of the iust iudgement of God. But here is the comfort of the Saints, that God keepeth them vnto salvation, because he keepeth them by his power, through faith. And this also serveth to confirme vs in the assurance of inioying this lyfe, because it is both for vs that the Lord keepeth it: and it is vnto vs that hee keepeth vs. That it is impossible to frustrate vs of it, though all the world should bee against vs. That same which the Apostle before did call, *a lively hope, and an inheritance immortall, &c.* that same doth hee call now, *salvation*; to teach vs, that our inheritance is salvation, and that salvation is our inheritance. For no man can bee Gods heire, but he must inherite life: and none can inherite lyfe, but hee must bee the heire of GOD, and Coheire with Christ. This for the surety of this lyfe, to the hope wherof the Lord our God begetteth vs.

Iud.6.

H 4

Now



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Salvation is  
now pre-  
pared.

Heb. 9. 10.  
11.

Now the last poynt is, cōcerning the manifestation of this salvation. Touching the which there is three things to be marked. First, that this salvation is alreadie prepared. Secōdlie, that it is to be revealed. And thirdlie, the time of the revealing of it, is the last day. To come to the first, it is not to be thought that our salvation is not yet readie, although we be not yet in possessiō of it. Indeed before the cōming of Christ in the flesh, salvatiō was not prepared, nor made readie for vs. For Christ was the high Priest of good things to come, & his time is called *the time of Reformation*: for the way to the most holy place was not yet opened, whyle as yet the first tabernacle was standing, neither was that sacrifice offered that doth purge our cōsciēces from dead workes, to serve the living God, and whereby eternall redemption is purchased. Neither was our forerūner entred in before vs into the heavens for vs, to prepare a place for vs, in purifying the heavenly things themselves with his owne sacrifice. For the Lawe had but the shadow of good things to come, and not the verie Image of the things. But nowe since our Pasce- over is offered, and our Advocat entred into the heavens, and crowned with glorie and honour in the flesh, so taking possession in his very manhood, of this inheritance immortal, vndefiled, and which withereth not. Now, I say, salvation is made readie. Neither is it holden back from vs, nor we from

from it, because it is not yet prepared, but because the time is not yet come in the which we must receyve it. For as the Fathers received not the promise, God providing a better thing for vs, that they without vs should not be made perfite, even so now, we receiue not the inheritance prepared, God providing a better thing for the Saints, yet to be borne vnto the end of the world, that we without them should not be made perfite. For they receyved not by *Moses* the promised *Messias*, least they only should have bin saved & not the Gētiles also. Therefore did he not come vnto the end of that dispensation, at which time the Gentiles also were to bee called. God persuading *Japhet* to dwell in the tentes of *Sem*: even so now though Christ be made a light to the Gētiles as well as to the Iewes: and saluatiō vnto the endes of the world, & that he hath alreadie finished the works and purchased salvation, yet doe we not receive it vntill all those for whō it is prepared, be made readie as well as we. In the Revelation, the soules of them which are killed for the word of God, and for the testimonie which they mainteyned, when they cried with a loude voyce, saying: *How long Lord which art holy and true, dost not thou iudge and avenge our blood on them that dwell on the earth?* It was answered to them, *That they should rest for a little season, vntill their fellow seruaunts and their brethren, that should be killed even as they, were fulfilled.* For both the full vengeance

Heb. 11.  
39.40.

Revel. 6. 10  
11.



geance of the wicked, and full glorification and redemption of the Saints, is delayed vntill the number, both of the wicked and redeemed, bee fulfilled. This serveth to comfort vs, whē we know that our salvation is not now to be prepared, & to be purchased as yet, but that it is readie and prepared already: So that, if we were ready for it, it is ready for vs. There is no lett therefore in our salvation, why we enioy it not, for it is ready prepared, even as a bryd ready for her bridgrome, but we are not yet readie, because we wante yet a number of those with whom we must enioy it, & who with vs must enioy it. For it is not kept for me alone, nor for vs of this age alone, or for vs of this or that Natiō alone, but it is kept for vs al who belong to Iesus Christ, as members of his bodie: which must bee completed and accomplished in all the members, not one wanting, before it put on the glorie of the head. Next saith the Apostle, *It is prepared to be revealed or shewed.* This yet serveth to increase our ioy. It was doubtles a forcible argument, that Christ vsed, to ease the hearts of the Apostles, and settle them from the grieve and trouble conceaved at the newes of his departing from them, when hee tolde them, *That he did goe to prepare a place for them:* but it doubled their ioye, when he added, *That he would come againe, and receive them vnto him self, that where he is, they might be also.* So doubtles it is with vs, It is no smal matter of Consolation,

Salvation  
shalbe revealed.

John 14. 2.

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tion, when we know that salvation is prepared for vs by Iesus Christ in the heavens: but it doeth much more glad our heartes, when it is tolde vs that this salvation of ours, which now is hid from our eyes, shall be shewed to vs, that wee may see it with our eyes. *Simeon* with al the rest of the faithfull, reioyced in the promise made to them of the Messias. But Simeon had this more then the rest, that he had this promise, that hee should not see death, before hee had seene the annoynted of the Lord: & therefore as all did die with ioy sufficient in the promise of his comming, yet Simeon behoved to have more ioy in his death, when he said: *Lord now lettest thou thy seruaunt depart in peace, according to thy worde: For my eyes haue seene thy salvation.* No surely, it were no comfort to vs to know that there is salvation in the heavens, if we were seclused for ever from seeing that salvation: yea it were better for the wicked never to have known there were a God: yea that there were not a God at all, then to be banished from the presence of that God for ever, as they shall be.

The vse hereof is, to comfort vs against the present longinge and earnest desire wee have of the sight of God, and of our Saviour, and of that glory, whyle wee sighe. Desiring to bee clothed with our house which is from heaven: even that we know that our life which is now hid with Christ in God, shall once bee manifested.

For

2 Cor. 5. 2.

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Iohn 3.2.

Colos. 3.4.

Rom. 8. 19.

Salvation  
shalbe re-  
vealed at  
the com-  
ming of  
Christ.

For during this life, neither are we seene to the world the children of God: neither is our salvation seene of vs. For as Iohn saith, Though now we bee the children of God, yet it is not made manifest, what wee shalbe, but when Christ which is our life shal appeare, the shal we also appeare with him in glorie. And therefore is it, that the fervent desire of the creature wayteth whe the sonnes of God shalbe revealed. And we our selves are said to be saved by hope, and that for this cause wee doe sighe and groane in our selves, waiting for the adoption, even the redemption of our bodie. Now the time when our salvation shalbe shewed, is, the last time. For so long as Christ is hid, so long must our salvation be hid: for without him, it can never be seen, for he is our salvation: and therefore seeing Christ is not to be seene againe vntill the last time, our life can not be seene vntill that time. This is the cause that the Saints doe crie with a most earnest desire: *Come Lord Iesus, come:* and that that day, which is the last of al days, may come, because they know their life can not be revealed till that day. This day of all dayes is the most longed for by the godlie: and of all dayes least desired or wished of the worlde. The reason is evident, The godlie doe know that that bringeth to them the end of all miserie, and everlasting ioye: whereas to the wicked it bringeth an end of al their fleshlie pleasures and worldlie delites, wherein they



they did put their felicitie, and doth begin their endles damnation, Therefore would they wish it never came: So cōtrarie is the desire of Gods children to the desire of the wicked. For ther shalbe two things in that day revealed that never were seen before, that is, the salvation of the elect, and the vengeance prepared for the wicked. It is true in deed that God sheweth his salvation, even in this world, in all the deliverances of his children, like as hee sheweth his vengeance in al plagues powred vpon the wicked: but we must distinguish berwixt al saluatiō enioyed in this life, & that saluatiō which is to be manifested in y cōming of Christ: and betwixt all iudgements in this life, & that iudgement that shalbe revealed in the appearing of the Lord in flaming fire. For neither is the first that full fruit of Gods mercie purchased by Christ, neither is the other the iust recōpence of Gods Iustice to the wicked. And therefore is it in the script. that the life of the Saints, is said to be hid vntill the last time: and the wrath of God and his Iustice to be hid vnto the day of wrath, and manifestation of the iust iudgement of God. For that day is the day both of the manifestation of Gods iust iudgement, and of this riches of his mercie. This teacheth vs to have patience in this present life: although our cōdition in Christ be not knowen of the world, nor we accompted of, as the children of God: although here we be esteemed the offscourings

Rom. 2. 5.

rings of the worlde, and the contempt of men, for our estate is not yet manifested. As likewise it teacheth vs to reioyce, the more neare the day of Gods iudgement be: because our redemption is the nearer. Yea this maketh that the godlie do more gladly depart out of this life, then to remaine in it. Whereas the wicked esteemeth it a hell to speak to them either of death, or of Christes comming againe to iudge the world. Happie is the man that is begotten to this liuelie hope, for he findeth what comfort is in both: while as the wicked shall wishe that the mountaynes might fall vpon them, and the earth open and swallow them, rather then they should see the day of Christes appearing. But let vs who beleewe and knowes that our life and salvation commeth with Christ. Let vs I say with all our hearts pray  
 Lord Iesus come, come Lord Iesus  
 come, even so bee it,  
 A M E N.

FINIS.



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